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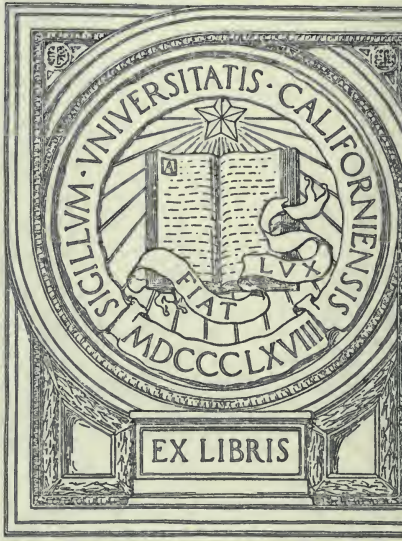

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THE TRUTH

ABOUT

THE PHILIPPINES

FROM

Official Records and Authentic Sources

HISTORY

RELIGION

POLITICS

SOCIETY

FREEMASONS

SPANISH FRIARS

REFORMS

A Reference Review

By H. H. VAN METER

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Flügel

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H. H. VAN METER.

Publisher's Note

THIS book was in press early in September, but it was withheld from publication until after the presidential election, lest it might be mistaken for a campaign document. It was not intended for partisan or political purposes. It is a candid and conscientious presentation, aside from all partisan bias or sectarian prejudice, of the conditions existing in the Philippines and the causes which have brought them about. Its statements are drawn from official records and from other sources, the authenticity of which is beyond an honest doubt. It is offered to the public, not as a new sensation, but as a reliable review of permanent value.

FROM A LETTER OF ABRAHAM LINCOLN, AUGUST, 15, 1855.

(Complete Works, Vol. 1, page 216.)

"When we were political slaves of King George and wanted to be free we called the maxim that 'all men are created equal' a self-evident truth; but now, when we have grown fat and have lost all dread of being slaves ourselves, we have become so greedy to be masters that we call the same maxim, 'a self-evident lie.' The Fourth of July has not quite dwindled away; it is still a great day—for burning fire-crackers!"

FROM AN ADDRESS BY ABRAHAM LINCOLN, SEPTEMBER 11, 1858.

(Reported in Chicago Daily Press and Tribune, Sept. 15, 1858.)

"Our reliance is in the love of liberty which God has planted in our bosoms. Our defense is in the preservation of the spirit which prizes liberty as the heritage of all men, in all lands, everywhere. Destroy this spirit and you have planted the seeds of despotism around your own doors. Familiarize yourselves with the chains of bondage, and you are preparing your own limbs to wear them. Accustomed to trample on the rights of those around you, you have lost the genius of your own independence, and become the fit subjects of the first cunning tyrant who rises among you."

DEDICATION.

"Ye shall know the truth, and the truth shall make you free."—John 8:32.

To you, who have the love of liberty in your heart, and to the cause of freedom for which our fathers and our forefathers fought and fell, and to all those who have been, who now are, or may yet be its defenders, in life or in death, and above all to The Ordainer of true liberty for all alike, high and low, rich and poor, weak and strong, this book is dedicated, with the hope that these researches in official and other authentic records may prove invaluable in the formation of a correct and conscientious public opinion upon the all-important topics treated herein.

PREFACE.

"Careless seems the great Avenger; history's pages but record
One death-grapple in the darkness, 'twixt false systems and the Word.
Truth forever on the scaffold, wrong forever on the throne;
Yet that scaffold sways the future, and behind the dim unknown,
Standeth God within the shadow, keeping watch above His own."
—Lowell.

The official records of the United States are full of information of vital interest and importance to all patriotic Americans. It is often impossible for some of our best citizens to obtain copies of these documents when most desired. Frequently when access to them is easy, it is impossible for busy people to spare time to peruse them. For these reasons, this brief review of official records, concerning the Philippine question, has been prepared, supplemented by press reports and other public papers, upon matters of utmost interest and importance at present to every citizen.

Neither partisan prejudice, sectarian bias, nor mercenary motives have prompted it, but a sincere desire to establish the truth.

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INTRODUCTION.

"Truth, crushed to earth, shall rise again—
The eternal years of God are hers;
But Error, wounded, writhes in pain,
And dies among his worshipers."

—Bryant.

To do our duty, for the present and future welfare of Spain's former possessions, whose freedom from centuries of terrible tyranny has been consummated by our intervention, we are, by honor bound, to do all in our power to correct their continued discontented conditions. To correct these conditions we must understand their past and present causes. To understand these causes we must know something of their pitiful past.

Neither to listen to, look at, nor ask your attention to mere rumors from irresponsible parties, we refer our readers to official records or well authenticated accounts for confirmation of statements of facts as set forth in this volume, inviting the fullest investigation, and courting the most candid criticism.

The pages of volumes and documents referred to, and dates of papers or periodicals quoted from, are given for further reference and full investigation.

Three things are to be borne in mind in reading this book: first, that it is evidence, and as such contains quotations from various witnesses corroborative of the same points necessitating repetition of statements of facts to strengthen the testimony taken as to the truth.

Second, Quotations to be trustworthy must be made literally, and these include both typographical and grammatical errors taken word for word from the originals, for which we should not be blamed.

Third, It being impossible to reprint all reports or articles referred to, in full, we are obliged to quote only those portions to the point, but refer our readers carefully to the originals where the full statements are made, for investigation. Our purpose being to state the truth, the whole truth, and nothing but the truth, we adopt this only practical plan possible for so doing.

The writer lays no claim to infallibility, and for this reason seeks, rather than to prejudice public opinion, to set the facts in the case fairly before the people, so they may judge for themselves.

THE TRUTH ABOUT THE PHILIPPINES.

CHAPTER I.

DISCOVERY, CONQUEST AND CONTENTIONS.

Though the romance of reality reached its climax on the cross-crowned hill of Calvary, that truth is stranger than fiction still, no one can doubt who has carefully studied the thrilling story of the terrible struggle for liberty in the Philippines, which is presented herein, as briefly and pointedly as possible.

That no one may think imagination has been overtaxed for facts, or fancy flown wild for fiction, with which to fill this book, eye-witnesses of the recent events referred to will be quoted, whose words we ask our readers to consider in the light of conscience and reason.

Prof. Dean C. Worcester, a member of both the first and second Philippine Commissions, in quoting the first of these witnesses upon page 343 of his book entitled, "The Philippine Islands," wrote: "I ask my readers to bear in mind while weighing his testimony, the fact that he is himself a loyal Catholic,"— referring to Mr. John Foreman.

As Mr. Foreman had resided for years in the Philippines, and traveled throughout the islands both for business and literary purposes, he was perfectly familiar with his subject, as an eye-witness of what he wrote.

Being "himself a loyal Catholic," according to Prof. Worcester, as are a vast majority of the Filipinos proper, his evidence, which was presented to the Paris Peace Commissioners, can be considered free from Protestant

prejudice and a fair statement of facts and opinions, from a Catholic point of view, at least.

Upon pages 585-6-7 of Senate document No. 62, part 2, of the official records of the Fifty-fifth Congress, can be found portions of an article written by Mr. John Foreman, the foremost authority upon the Philippines, dated Hamburg, June, 1898.

The following quotations are taken from his evidence, word for word, as found in the official report of the Paris Peace Commission presented to the United States Senate on January 4, and ordered printed in official records on January 13, 1899:

"The history of the Philippines is extremely interesting; but, like that of most Spanish settlements, its pages record far more deeds of strife, treachery and oppression than of glory to the rulers, or happiness to the ruled. Space will not allow me to take more than a rapid glance at the most striking incidents.

"At the dawn of the sixteenth century the Pope had been complacent enough to dispose of the known and unknown universe. Taking Cape Verde as the starting point, the Western Hemisphere was given to Spain, and the Eastern Hemisphere to Portugal; that is to say, all newly discovered lands within the limits defined, henceforth came under the respective influences of Spain and Portugal, with the papal blessing, and on condition that the foremost consideration in the colonizing scheme should ever be the salvation of souls. Every act of the pioneers primarily, and of the established colonial governments which followed, was absolutely subjected to the dominant interests of the church.

"The crown of Spain itself was nominally in the gift of the Pope. Hence, while no expedition could sail without the royal warrant, the benediction of His Holiness was that which most charmed the warrior, who, zealous as he might be, in the service of his King, felt that he carried with him a still more sacred mission from Heaven. No doubt every Castilian soldier was guided

by those same feelings which finally inspired Ignacio de Loyola to hang up his sword in the little Basque church and seek that 'end which justifies the means.' The spirit of the times, too, was that of chivalry, a thirst for adventure, a love of conquest and domineering sway, only kept within bounds by the superstition and fanaticism of the age. But a more material incentive fired the enthusiasm of the lower social orders. The soul-stirring tales brought back from the newly-discovered world beyond the great Atlantic, the sight of the treasures wrested from the possession of the infidel Aztecs and Incas, bore an influence as potent on the minds of the masses as the highest ideals of religious chivalry which inflamed the ambition of the leaders.

"The treaty of Tordesillas, which embodied the will of the Pope above referred to, had for its real motive the laudable and peaceful object of terminating the rivalry between Spain and Portugal. It only partially succeeded, however, for while the Spaniards and Portuguese agreed to navigate only in their respective spheres, even the Pope himself was unable to determine the line of longitude dividing these spheres of influence at the other side of the globe. And this is where the point of dispute arose which indirectly brought about the discovery of that group of islands since known as the Philippines. Each nation claimed that the Moluccas, or Spice Islands, fell within its half.

"Then there appeared on the scene in the Portuguese court a certain cavalier, named Hernando de Maghallenes (Ferdinand Magellan), who, having failed to secure the attention of the King to his scheme for a voyage of discovery, offered his services in the Spanish capital. Here, after many tedious delays, he was permitted to approach the Spanish King, Charles I, who, in the end, gave his royal assent to the discovery of a western route to the Moluccas. A fleet was fitted out, and sailed, under the command of Maghallenes. It was in this voyage that he discovered the channel now known to the world as the Straits of Magellan. The Pacific Ocean was crossed, the Ladrone Islands were visited en route, and eventually Maghallenes found his way to an island

which now forms one of the Philippine Archipelago, namely, Cebu.

"After a series of negotiations with the native king, he declared the King of Spain to be the suzerain lord. Then he went to fight the battles of his master's new liege, and was unfortunate enough to be fatally wounded by an arrow. Half a century had passed away, when in 1570 a new expedition was sent out from Mexico to annex the island discovered by Maghallenes, and the group known to be adjacent from information received from the crews of Maghallenes's fleet. The leadership was confided to Miguel de Legaspi, who proceeded to Cebu Island, and after protracted efforts and arrangements declared the island to be under the suzerainty of the King of Castile. Here he founded a colony and initiated the disastrous policy of favoring the intermarriage of Spaniards with natives, under the mistaken impression that it was the true means of drawing closer the ties with the conquered race. Then having heard that there was a kingdom of Maynila within a few days' sail, he went in search of it and found himself in Borneo, in the Sultanate of Brunei. There he was informed that traders came down with all sorts of fine goods, including silks and other fabrics, so, with more or less crude sailing directions, he brought his ships up to Manila.

"The King of that place peacefully accepted the treaty offered, including the suzerainty of the King of Spain, and in 1571 Legaspi proclaimed Manila to be the capital of the Philippines, in lieu of Cebu, which place, however, remained thenceforth an episcopal city."

From the foregoing facts it is plainly seen how Spain obtained her title to the Philippines from the Pope, which we "purchased" from her. To show how she proceeded to appropriate the islands for her own purposes, we continue to quote from Mr. Foreman, but desire, before doing so, to remind our readers that he is a Roman Catholic, that they may not feel the statements made are unfair to that church:

"The theory which soothed the consciences of the first military leaders, was, that either the soul must be prepared for salvation in the living man, or the body must be annihilated. For generation after generation raids were repeatedly made on natives for the crime of passive resistance to what they could not comprehend. With the cry of 'Viva Castila!' bands of Spanish soldiers opened the way with blood, for the monk to enter into the breach and palliate the wound with silvery phrases to the terror-stricken converts. The cry of Castila came to represent everything that was terrible beyond all hope of mercy, and was, and is to this day, used in that same sense. Castila in the north and Cachila in the south mean the same, and often in the rural districts I have heard the cry of fright, 'Castila!' as a child noticed me approaching. Mothers, too, in my presence, have often made their children cease crying by pointing toward me, and pronouncing in subdued tone the dread word, 'Castila!'"

Thus it is seen how, in the name of humanity and civilization, and professedly in the interests of Christianity, the first conquest of the Philippines was carried on for centuries, till the battle of Manila Bay on May 1, 1898, began, as we believed, a new era there.

Mr. Foreman continues as follows:

"After years of study of the native character, I have come to the conclusion that the Philippine Islander is very matter-of-fact." * * * "He likes to be as free as a bird, but he is of a pliant nature and easily managed with just treatment. He is extremely sensitive to injustice. If he knows, in his own mind, that he has done wrong, he will submit to a thrashing without any thought of taking revenge. If he were punished out of mere caprice, or with palpable injustice, he would always have a lurking desire to give a quid pro quo. He has an innate contempt for cowards, hence his disdain for Chinese, but will follow a brave leader anywhere, and will never be the first to yield to hunger, fatigue or possible chances of death."

Regarding the government imposed upon them by Spain from the first, Mr. Foreman states on the following page, 588:

"For about a century and a half after the foundation of Manila the provincial government was handed over to the mercy of low class adventurers. A common soldier would be rewarded for his services with an encomienda, i. e., a tract of land over which, together with the natives settled thereon, he had almost absolute control. The lives of the natives became a perfect misery. Successive reforms brought first a functionary who was at the same time governor, judge, and licensed trader.

"The abuses were so glaring that, after long entreaty, he was superseded by a judge-governor, and I remember when, a few years ago, these offices were divided.

"The commercial history of the Philippines would be too long to relate here in extenso; suffice it to say that it is a series of struggles between the colonists, who sought liberty to trade freely with Mexico and China, and the Spanish King and his councilors, and the trading community in Spain, who determined to curtail that freedom as much as possible. The policy of the Spanish merchant class was to hold Mexico as their exclusive market. They opposed Philippine traffic with China because this necessitated silver dollars, which they knew must come from Mexico surreptitiously, if the islanders were not openly permitted to give goods in exchange.

"The famous galleons, which were so frequently intercepted and seized by British privateers from the days of our Queen Elizabeth onward, formed the only connection between Mexico (Acapulco) and Manila. The regulations for shipping were, however, so restrictive that only the favorites of the authorities ever secured a chance. The arrival of the galleon in Manila Bay was the event of the season, or the year. For the Europeans it was a sort of Robinson Crusoe life, with additional possible dangers.

"The ferocious (at times bloody) contentions between church and state authorities were enough to obliterate all the moral prestige which the Spaniard ever had or

might have had among the natives. The galleon usually brought, together with the Mexican dollars, fresh restrictive royal decrees and a motley crowd of all sorts and conditions of men; friars who had to relate how they had saved the ship from total wreck by an appeal to the Virgin; a mob of notaries who had bought their offices in public auction in the City of Mexico; some dignitary who was destined to fan the flame of discord; perhaps a crowd of low type fortune-seekers, and last, but not least, a mysterious individual of gloomy aspect, whose mission none understood, but who turned out to be the official 'snake in the grass'—a spy from the holy office of the Inquisition—a social scourge."

As these are the words of a loyal Catholic, they can not be construed as an attack upon that church, the object of this review being the exact opposite of any such purpose—the perpetuation of civil and religious liberty, under the free flag of America.

But lest some one should say or even suspect that Mr. Foreman is alone in his position as a Roman Catholic layman, we will quote from a book recently published in Boston by a Roman Catholic priest, the Reverend Father Ambrose Coleman, who writes regarding the second expedition sent out for the conquest of the Philippines as follows:

"As Philip II. was inspired by religious zeal, and his principal and perhaps only object was to spread the light of the Gospel, six Augustinian friars accompanied the expedition. We may say with truth that it was these missionaries, and others who followed in rapid succession, who conquered the archipelago for Spain. The religious orders planted themselves firmly in the colony, and spread themselves everywhere, winning the natives to Christ and keeping them also in loyal obedience to the great European power by whose means the missionaries had been sent to them. They were thus the real bulwarks of Spanish power there, which was kept up rather by gentle persuasion than by force of arms."

In regard to the rottenness of the Spanish regime, Rev. Father Coleman writes as follows:

"In five years Governor-General Manuel de Arandia amassed a quarter of a million dollars; a successor of Arandia, within the last few years, is reported to have made $700,000 in a single year, while another is commonly said to have placed millions to his credit during a short term of office. Men talk openly in Manila of bribing judges to put cases off and off. Little wonder then that, with such a state of rottenness, bribery, and corruption obtaining, the missionaries on the remote stations have, in the interests of the people, looked after their worldly affairs."

On page 589 of Senate document No. 62, part 2, Mr. Foreman continues:

"I have so far only alluded to the civil and military government, which is virtually nothing more than the executive of the ecclesiastical authority. The real rulers of the islands are the four corporations of friars—namely, the Austin, Dominican, Franciscan and Recoleto orders. Their influence has been predominant since the foundation of the colony. In times gone by there have been most fierce contests between the governors and the monastic orders, in which the former have almost invariably been the losers. One governor-general, Bustamente, was murdered in his palace at the instigation of the holy friars, who followed up his dead body, and hooted as it was being dragged through the streets of Manila. They caused Governor-General Solano to be poisoned. Only last year a certain Father Piernavieja, who had committed two murders in the provinces and was still permitted to say mass, was put to death by the rebels. Any governor-general who displeases the monks is recalled. In recent times, General Despujols had to leave in 1892, after eight months of office, because he ceased to be a persona grata to the priests. A native, Dr. Rizal, had written and published some facts about the monastic orders, and Despujols refused to have this man put to death for it. Then, again, he or-

dered a search to be made in a convent of the Austrian friars, and there found a printing press and seditious leaflets being printed for the priests, who intended, by distributing them, to attribute to the natives an attempted revolt. General Blanco (now in Havana) was recalled at the instigation of the friars, because he proved to be too humane for them when the rebellion broke out. Finally they succeeded in having appointed a governor-general after their own hearts, Camilo Polavieja, through whom they had the Dr. Rizal above mentioned executed in Manila in January of last year. His widow was a Hong Kong American girl."

CHAPTER II.

RIZAL AND REFORMS.

The story of the life and death of Dr. Rizal, one of the foremost of Filipino patriots and martyrs, is one of the most remarkable and romantic in history. He was a man of great genius and rare talents, with an unlimited love of liberty. Having had every advantage of education which Manila could afford, he afterward went to Europe to continue his studies and complete his medical course, graduating in Spain and Germany, and becoming one of the most expert oculists of his time, with a world-wide reputation. His literary works in the interests of liberty were wonderful revelations of the rottenness of the Spanish regime. His fearless attacks on the friars for their licentious life, corrupt practices, and outrageous robberies, made them his mortal foes. Thereafter they followed him with fiercest hatred till they caused his death, through their usual treachery. Governor-General Despujols, being determined to see some sort of justice done to the natives, took their part against the Spanish priests and friars, being as fair as he found it possible to be under the circumstances, and during his

friendly rule Dr. Rizal returned to his native land. He at once began to champion the rights of his people, and to oppose the outrageous wrongs perpetrated upon them. As "a loyal Catholic" he charged the friars with violating the laws of that church in holding incumbencies contrary to the conditions of the Council of Trent, also with robbing the people of their lands, and holding them without right or title.

On page 18 of his book, "The Philippine Islands and Their People," Prof. Dean C. Worcester, the American Philippine Commissioner, states that the most formidable rebellion that ever occurred in the Philippines before 1896 was that of Cavite in 1872, which was defeated through a mistake rendering it absolutely abortive.

Mr. Worcester states that "hostility to the Spanish friars was at the bottom of this uprising."

He also adds: "A certain Dr. Burgos had headed a party which demanded fulfillment of the decisions of the Council of Trent prohibiting friars from holding parishes. These provisions had never been carried out in the Philippines, and the various orders were steadily growing more rich, powerful, and arrogant."

In the report of Mr. Foreman's oral evidence before the Paris Peace Commission, as found upon page 446 of Senate document No. 62, part 2, of the Fifty-fifth Congress, may be found the following statements, with questions and answers:

"The case against the friars (the Spanish priests) is this, and it showed itself in a little outbreak called the rebellion of Cavite, in 1872: The secular clergy (mostly native priests)—these monks are the regular ordained clergy (or Spanish friars)—claimed, under the conditions of the Council of Trent, that these monks, as missionaries, were not entitled to hold the incumbencies; that by a papal bull which settled this matter when it was

raised, these monks were allowed to be only missionaries, and could only open and establish missions, but that when these missions became parishes, and when the people around them adopted the Catholic faith, they should then retire from these parishes and the incumbency should be taken by the secular clergy.

"Q. What do you mean by 'incumbency'? A. The position occupied by the parish priest—the incumbency of the parish.

"Q. The titles to lands are usually in the hands of these monks? A. Yes, sir; they hold large tracts.

"Q. How did they get these lands? A. Usually they simply took possession—appropriated it. They have in their orders what are called 'brothers.' There are 'fathers' of the orders and 'brothers.' 'Brothers' are simply persons who have taken certain vows, but who are not allowed to celebrate mass—simply workmen—and they put these in charge to take possession of the land.

"Q. They took possession. Did they have no decree from the Spanish Government, or the Governor-General, authorizing them to take possession of the land? A. Not at first. Subsequently they received decrees, but never could they get title deeds, owing to the opposition of the natives."

Referring to one parcel of these lands, General Charles A. Whittier, who received the surrender of Manila from the Spaniards, and was afterward collector of customs of that port, made the following statement in his evidence before the Paris Peace Commission, which can be found upon page 492 of Senate document No. 62, part 2, of the official records of the Fifty-fifth Congress:

"There is an enormous tract of land on the Laguna, on the market, held by the priests. They wish to sell it for $1,700,000. It is an enormously productive country."

On page 374 of the same official record is a memorandum made by General F. V. Greene, of the United

States Volunteers, who also participated in the capture of Manila. His evidence, which was presented to the Paris Peace Commissioners, was entitled, "A Memorandum Concerning the Philippine Islands," and states:

"These friars own the greater part of the land and have grown rich by oppressing the native husbandman."

But to return to Roman Catholic testimony, we turn back to pages 446 and 447 of Senate document No. 62, part 2, of the records of the Fifty-fifth Congress, and resume with Mr. Foreman's oral examination as follows:

"The Chairman:

"Q. They (meaning the natives) do have title deeds? A. Yes; but it was such a long, ponderous matter that they have given up the idea.

"Q. These titles were not recorded? A. No, sir.

"Q. How did it work or was it operated? A. They (meaning the friars) let the land out in parcels for rent, called canons. The man to whom they were rented held them generally for three years—that is, usually, I think—over all these estates three years' holdings. No guaranty of any kind passed. At the end of the three years all improvements made by the man in possession, the tenant, were capitalized by the corporation, and they say that they regard the land is of so much more capital value, on which they base the rent, and require a higher rental. So really they steal the fruits of the labor of the tenant, and they charge a new rent on the new valuation, and this new valuation has come from the work of the tenant. The natives kick very much at this; it is a very sore point with them.

"In the Province of Laguna, where the Dominican corporation had their lands, they even pretended so far as to say that cane mills and machinery for crushing the cane should be left on the estate if you go out at the end of your three years and do not renew your lease—that you should leave them the machinery. A very great question arose, and then there appeared a certain

man called Dr. Rizal, who was executed in the first week of last November or the week previous, and he went down to his native town and raised this question as to title straightway with the Dominican order, and he said: 'Show us your title deeds; it will satisfy me and the people around here, and it will be better for yourselves, because it will restore peace and order, and it will not do you any harm;' and they could not show their title deeds."

On pages 462-3 of the same document, in Mr. Foreman's examination, are the following questions and answers:

"Q. If that exodus of the friars (speaking of their possible expulsion), these priests, was carried out, either voluntarily on their part, or with some degree of compulsion applied to them, what disposition would be made of their holdings of land: what would become of the land? A. What the natives, I think I may say pretty decidedly would aspire to, would be that the land should be declared to be the possession of those actually in possession as tenants to-day, holding it in rent from these corporations. It is let in parcels. They would say, 'The priests are gone, let us, as we stand, hold the land;' and with very little disturbance at all the man in possession holds his patch.

"Q. They hold by a title now? A. Only by a contract with the priests.

"Q. I mean the monastic orders hold by a title. A. No, sir. That is to say, I draw my information from this source—that Dr. Rizal challenged the priests to bring forward their title deeds. He said: 'If you will exhibit your title deeds, it will be satisfactory for you and for us; I shall be satisfied, my agitation will end, the people interested round about will be satisfied, and you certainly will insure to yourselves tranquillity by settling this matter on the exhibition of your title deeds,' and they could not do it. They would go to the length of intriguing for three or four years to bring about the execution of this Dr. Rizal, rather than show

their title deeds, and we can only surmise that the title deeds did not exist.

"Q. How long have they been flourishing there and holding these titles, so called? A. I can not say.

"Q. It is an old business? A. Yes, sir; very old.

"Q. Would not the church claim the land? A. It would belong to the order. For instance, the order of Augustine Friars would be the owners in collectively of those lands (i. e., the claimants); you would not be troubled by any individual claims.

"Q. The church as a corporation? A. The corporation of friars.

"Q. Would they not claim to succeed to the title by the Bishop? A. O, no; the corporation of the friars is quite distinct.

"Q. Suppose they go out? A. If all the friars go, they might as well remove their establishment.

"Q. The orders that now claim the title would still claim to own the lands, although their people were not there, would they not? A. I should think not.

"Q. What would become of the land then? A. Confiscate it from the orders.

"Q. On what ground? We have no law which will allow us to arbitrarily do so. A. They have no title deeds, and it would not be confiscation exactly.

"Q. They have a possessory title? A. Yes, sir.

"Q. Have been in possession for a hundred years or so? A. Yes, sir; but it would be a great anomaly to have these native planters working these different patches of land and have a religious corporation claiming the lands. I would rather take the bull by the horns and say: 'You clear out!'"

As Mr. Foreman is a Roman Catholic, his can not be considered Protestant or sectarian prejudice. As he has lived long in the Philippines he has become perfectly familiar with affairs there and is thoroughly posted. His account of the controversy between Dr. Rizal and the friars, and the cause of his banishment, is of great

interest, to be found upon page 449 of the same document, as follows:

"This man, Dr. Rizal, who went down and raised the point of the deeds, etc., with the monks, had been to Europe and had studied in Germany. He was a very clever man, quite an exception to the general rule, and had published three books against the priests—one called 'Noli me Tangere,' another 'Filibustero,' and another was a reproduction of a book written by a priest years ago, who was also an exception. For this he was looked down upon by the priests as a disturbing element. He came to Hongkong, and from there he was cajoled to Manila on the promise that he would not be molested. He went there to the Governor-General, but they detained his baggage and pretended that he carried incendiary leaflets for the purpose of raising a rebellion.

"The priests required that he should be executed, but the governor-general refused to allow it; said that it was utterly impossible that he should be executed for what he had written, and refused. All they could get out of the governor was: 'Very well, you are banished to the island of Mindanao.' This is the place to which he was banished, and where he remained for four years, Dapitan. I saw his little hut there on the bay, and visited him there. That displeased the priests very much. They had strife and questions between them and the governor-general, and the latter said: 'I am going to see how you are working,' and, all of a sudden, he had a raid made upon the residences of the Augustino monks in a place north of Manila, and had the place suddenly seized and raided, and it is very well known that he found a printing press printing these same incendiary leaflets, and the priest who was employed in doing so was perfectly well known to everyone in Mailaban."

Dr. Rizal's renown as an oculist had reached the Orient, and patients came to him for treatment from far and near, among them a rich American from Hongkong,

accompanied by his foster daughter, whose charms won the heart of young Rizal.

The young lady reciprocated his affections, and when the doctor returned to Manila, the father following for further treatment, the daughter went with them, remaining faithful unto death, when her betrothed was sentenced to be shot as a Masonic insurrectionist.

One writer states that while he helped her father's eyes, her beautiful eyes were too much for him, but however that may have been, they were married just before he was led forth to die, and knelt together in earnest prayer on the prison floor, till the fatal hour of parting and death.

She then took his place as the heroine of the insurrection, even leading the insurgents like a veritable Joan of Arc into battle. Tenderly she cared for the sick and wounded and dying; and fearlessly she faced the Spanish soldiers in the field, inspiring the Filipinos with her own dauntless courage. After bloody battles had been fought, as bravely she returned to Manila and faced the officials there, and when the governor-general asked her where she had been and what she was doing there, she astonished him by frankly telling him the truth. It is said that afterward she came to America to plead for the Filipinos in their struggle for freedom, and then returned to them in the troublous times that followed, and that now she is acting as a teacher in Manila, a brave, true-hearted American girl.

In connection with the story of the life and death of Dr. Rizal, we quote herewith an interesting account from "The New Orient" of Manila, dated December 2, 1899, relating incidents in his romantic life, and referring to the touching scenes at his death.

The writer therein claims that Madam Rizal was of

German origin, while Ramon Reyes Lala claims her father was an Irishman, which might be the case, and she still be an American girl, as all other accounts seem to agree, this being true of thousands of American girls.

He also varies the story somewhat in regard to his going to Dapitan "on the advice of his friends," and this doubtless was true, too, but it is supposed to be a very mild way of stating the fact that he was deported by the orders of friendly officials:

"A good many still remember the 31st of December, 1897, the day on which the man was put to execution, who, true to the last, died a martyr's death. Dr. Rizal, born of a Chinese father and Indian mother, received his early education at the Jesuit school in the walled city. Showing signs of great intellect, the fathers advised him to go to Europe and enter a university there. Rizal chose beautiful Heidelberg and soon became a favorite with his teachers and fellow students. During his stay in Heidelberg he made the acquaintance of Emperor William the First of Germany, who expressed his great interest in Rizal's book, "Noli me Tangere." In this book Rizal endeavored to give a full description of friar life, public and private, and by doing so made them his enemies for life.

"It was during this period the writer made Rizal's acquaintance which ripened into a strong friendship, and many vacations were spent together at the writer's home with his family. Rizal had adapted himself wonderfully to German student life and had quite a high reputation as a fencer. With an autograph letter from Emperor William I. to Governor-General Terrero, Rizal returned to Manila.

"Although he received a hearty welcome at the hands of the governor-general and the friends of his childhood, it could not be disguised that his life was in danger as long as he remained in Manila. Acting on the advice of his friends he finally left Manila for the Island of Dapedan. The governor of this island being a great

friend of his, his life there was a pleasant one. It was there that good luck followed him, when he won with the governor the first prize in the Manila lottery.

"Soon afterwards he again returned to Manila in disguise and at once took passage for Spain. In the meantime the friars had discovered his whereabouts and telegraphed for his arrest on the charge of high treason; and for his immediate return to Manila. Rizal, well knowing what this order meant, tried to get the present emperor's intervention with the Spanish government on the base of his friendship with Emperor William I., but did not succeed in getting the assistance wished for. On his arrival in Manila he was at once imprisoned and was put on trial for high treason against the Spanish government. During the trial it became evident that far from wishing to incite the Indian population to rebel against Spain, he advised them to remain faithful and true to their old benefactors, but to throw off the yoke of the friars, whose oppression threatened to crush entirely the Indian individuality. When the friars found their cause was as good as lost, rumor has it, they bribed the judge with 300,000 pesos to bring in a conviction which would mean a traitor's death for their victim. It is well known they succeeded, and on the 31st day of December Rizal's public execution took place.

"We are sure most, if not all, our readers have seen pictures, and heard the details of the sad scene on the Luneta, when one of the noblest men of the century bravely met his doom, true and faithful to the cause to which he had devoted his life; they have also heard of his marriage to a German lady, which took place in prison, an hour before he was led to his death. Refusing the carriage offered him, he walked from the prison to the execution ground accompanied by his wife and family. To the last he refused the assistance of the friars, but asked for the support of two Jesuit fathers, which request was granted. When Rizal fell pierced by four bullets, the friars so far forgot their "Holy Calling" as to shout their exultation, and joined with the people in their cries of "Viva Espana" and "Viva Justicia." The body was removed and buried by his family.

"So ended a life whose history will live for centuries, not only in the Philippine Islands, but all over the world."

Though Dr. Rizal is revered as the foremost Filipino patriot and martyr, he was not the first of his fellow countrymen to suffer and die for the cause of freedom, which he with them espoused so bravely, for the struggle did not start with him. Never during all the centuries of Spanish oppression had their inborn love of liberty died out of the hearts of the Filipinos, though it had been fanned afresh into flames of enthusiasm as they learned of the liberty enjoyed by others. But it was the terrible oppression of the foreign Spanish friars that drove them to desperate resistance.

CHAPTER III.

INSURRECTIONS AND CAUSES.

In the Manila "Freedom" of the 4th of July, 1899, we find the following account of the insurrection of 1872, which gives a good insight into the situation then:

"In the evening of January 20, 1872, the native soldiers at Cavite mutinied and massacred their officers. The following day, however, the Spaniards succeeded in quelling the rising. It had been arranged that a simultaneous outbreak should take place at Manila, but owing to a misunderstanding it broke out prematurely in Cavite. Shortly after a great number of arrests were made in Manila, many were tortured, transported and some shot on the Luneta, among the latter being the well-known Padre Burgos, a native priest, whom to this day the Tagalogs venerate as a martyr. This rising was a prelude to that of the year 1896, which was really an improved edition of it.

"The chief cause leading to both risings was the despotic and tyrannical treatment of the natives by the

monastic orders. Every protest on the part of the natives was suppressed, whether it was addressed to the Spanish Government in Manila or to Madrid, and the complainants deported. Time and again the monks succeeded in getting the land of some native confiscated and made over to them, in such cases compelling the lawful owners to work it for them and pay them what they were pleased to call tithes. These tithes, however, were quite arbitrarily fixed by them and increased year by year. In the event of the failure of crops the natives had to contribute them all the same, and failing to do so, their buffaloes and cattle were seized. Numerous cases occurred where native families were driven from their homesteads on which their ancestors had lived for generations, simply because it was impossible for them to pay the exorbitant tithes.

"But not content with this, they clearly interfered also with their family relationship. One concubine, each, was not enough for the monk of certain orders; not a girl in a native house, nor even a married woman, was safe from them. Each monk, in fact, lived in his quarters like a despotic pasha. It is not to be supposed that the Filipino women, whose honor was thus attacked on every hand by the monks, were consenting parties, or that they did not bitterly feel the deep wrong inflicted on them. The natives are not lewd. Many instances are on record of desperate acts committed by native women when, having been seduced by the clerical traitors, they found themselves treated as outcasts by their own people. One case particularly deserves mention. It is that of a native girl of great beauty, seventeen years of age, belonging to one of the best and most cultured native families. She was carried off and violated by one of the friars, and was so overcome with shame and despair that she flung herself out of an upper window, and was dashed almost to pieces on the rocky street.

"All complaints of the natives about misdeeds of the clergy remained without response, for monks also had their representatives in Manila and Madrid, and either took good care that the complaints were intercepted, or intimidated the high Spanish authorities, so that they

were left virtually as the rulers of the country, the Spanish Government being merely a puppet in their hands."

To substantiate these statements with what can not be claimed to be evidence of one unfriendly to the Roman church, we quote again from our Roman Catholic authority, Mr. John Foreman, from his statement to the Paris Peace Commission as found in their official report upon page 589 of Senate document No. 62, part 2:

"In 1872 there was some discontent among the secular native clergy, because the monks persisted in holding the incumbencies, notwithstanding their own rules of community and the council of Trent decree which prohibited it. The friars, therefore, determined to nip this native ambition in the bud. They instigated a little revolt of the troops at Cavite and attributed the plot to the native clergy. Four native priests fell victims to the intrigue and were publicly executed. Then, following up the scheme, native priests were declared incompetent to hold incumbencies. At the same time several of the best families of Manila were banished and despoiled of their property. I am personally acquainted with two of these victims; one resides in Hongkong and the other has for years past had his office near Leadenhall Street, London."

In the oral examination of Mr. Foreman, upon this point, before the Peace Commissioners, we find the following questions and answers on page 447 of the same document:

"Q. What do you know of the moral character of these friars; how do they conduct themselves in that respect? A. A very large percentage of them lead loose lives. They encroach upon the virtue of the women. In the towns, for that purpose, they get up what they call a "Cofradia." They will call a thing a "Cofradia of St. Paul," or "St. Joseph," and they get women to join and these women really become the servants of the priests. They do not, of course, say that it is that, but that is

what it really amounts to, and they are called upon every once in a while for a "Cofradia," and I knew a place in Negros where they taught the women to consider it quite an honor to clean out the parish priest's house, and in this way they have the women at their call, and there are a great many, a very great many of the sons and daughters of the priests throughout the islands. There is no secrecy about this, they do not tell it in whispers, and the natives allow their daughters to marry the sons of these priests freely. They do not seem to mind it much. I remember one notable case. I was staying with a friend of mine down in Languimance—

"Q. In the island of Luzon? A. Yes, sir. My friend's name is Henry George Brown. He lives now at Saffron-Walden in Essex, England. I have known him about seventeen years, and I was staying at his place, and a letter came from the corporation, saying that Father So-and-So is going to pass through your town on his way to Tamina, due north of this place, and will you please take charge of his goods and parcels, and see that they are sent on to Tamana? I was there at the time the small steamer came in, and a drenching rain came down, and simply drenched the things, and Brown said that it would be a good act to open these things and dry them, and so we had the cases opened and the things spread out to dry, and he called to me and said: "Just look here; is this not astonishing?" and he showed me some filthy prints, photographic slides for a sort of kaleidoscope arrangement, slides and prints of a most filthy nature. He said: "I show you this because it does not seem possible that, coming in the package of a priest, these things could be possible." He said that it was no business of ours, but that he showed them to me for their moral effect, and I mentioned it in my book. And that is the man who was to take charge of the souls of the parish he was appointed to. That man had been turned out of the parish he had because he was so obnoxious; he was simply a human beast.

"There was another case. When I first went to Manila there was quite a hubbub about a certain priest called Pierre, who held a parish in Pampanga Province, and

he had beaten a boy to death, so he was taken away from there and sent farther north to a town called San Miguel de Mayamo. I had occasion to go to that town and they told me about it—it was notorious. A woman came to see him, and he kicked her in the abdomen and she fell down badly hurt, and died. This became too notorious, and they removed him from there. It was talked about freely, what a scandal it was, etc. That was when I arrived, seventeen years ago, and they said: "Is it possible we are going to have these priests free from justice, and they can do as they like with us?"

On page 387 of Senate document No. 62 may be found the following statement in the evidence presented to the Paris Peace Commissioners by M. Andre, Belgian Consul at Manila.

"The justice is likewise mismanaged, and when the accused does not bribe the judges they will leave them in jail for years without paying the slightest attention to these unfortunates, and some of these prisoners have been in jail more than ten years.

"The monks, more united, have always taken advantage of the troubled state of affairs and offered their protection to those who consented in allowing the money of the government to go in their hands. They exacted all the money they could of the Indians, and the Spanish governors protected openly these extortions. Such state of things exasperated the Filipinos, and those who suffered the most began the rebellion with a fury that astonished everybody.

"The rebellion broke out from the lower classes, and they still predominate in the actual rebellion. Even the chiefs are ancient tenants of the monks."

On pages 388 and 389 of this same document is the continuation of M. Andre's statement, in part, as follows:

"The custom all over the Philippines is to engage men and to pay for them their personal papers. This is the beginning of a debt that will make a slave of a man.

For each dollar advanced an interest of five cents is added. At the slightest fault the man is fined and his debt grows. Whenever he needs money to baptize a baby or bury a parent the planter pays the fee direct to the curate, and always adds to the small sum advanced two or three dollars and the five cents interest. This last way is the most heavy yoke. At the end of the year he owes his master $50 or $60, and as long as he does not pay his debt he is considered as a slave, and if he runs away he will be arrested and returned to his master and is awfully lashed. When an estate is sold nearly always the papers are accompanied with a list of the debtors. The buyer makes a bargain and buys the debts, and those who owe the money become his slaves. This is about the same as buying the slaves with a plantation. * * * The Spanish Government always tolerated this, and even protected those who used to treat the men as slaves, and allowed the pirates to abuse the poor Indians. * * * Of course the education given by the monks and Spaniards is the principle cause."

CHAPTER IV.

OPPRESSIONS BY THE FRIARS.

To reinforce this evidence we refer to the statement of Gen. Charles A. Whittier again, as presented to the Paris Peace Commissioners, to be found upon pages 498 and 499 of the same document, as follows:

"I went to Manila without prejudice against the Spaniards there, perhaps a little doubtful, on account of the Maine massacre, for which, up to the time of the finding of the court of inquiry, I had been unwilling to believe that Spain was responsible, but testimony from all classes of people, English merchants, the general manager of the railway, also the general manager of the cable company (both of the last married Spanish women), a Frenchman and his wife, the advertisements in the papers, their treatment of their dead, their actions in battle and in civil administration, all convince me that they are without

principle or courage, and brutally, wickedly cruel, with no improvement on three hundred and twenty-five years ago in the days of Philip II. The bones (skulls, arms, legs) of their dead lie without the honor of a covering of earth, exposed in their fashionable cemetery, exhumed on account of a failure by their descendants to pay rent for the tomb. The shooting in the Luneta (their favorite driveway) of dozens of so-called 'rebels' and conspirators, notably Dr. Rizal, a man of literary merit, with no trial, vague charges of belonging to secret societies, with the hope of making their victims confess to what, in many cases, did not exist, was made a fete, advertised in the papers 'there will be music,' and I have been frequently told that women and children attended in their carriages. The tortures inflicted with the same view of eliciting confessions are too brutal to commit the narrative to paper. * * *

"The rapacity, stealing, and immoralities of the priests are beyond question, and the bitterness of the natives against them has been caused and aggravated by years of iniquity. To demand a wife or daughter from a native has been a common occurrence. Failing to obtain acquiescence, the husband's or father's goods have been seized, he deported or thrown into jail, under an order easily obtained from the government in Manila. The priests' influence was paramount — they are rich, and fathers (not only of the church), despised and hated by the people"

To reinforce this evidence still further, we refer to a few more unimpeachable testimonies, to which the attention of all is earnestly directed.

On page 734 of Senate document No. 62, part 2, of the Records of the 55th Congress, is the memorandum already referred to made by General F. V. Greene, late of the U. S. Volunteers in the Philippines, which was presented to the Paris Peace Commissioners and embodied in their official report. It is entitled a "Memor-

andum Concerning the Philippine Islands," the second paragraph containing the following statements:

"The hatred between the Spanish and natives is very intense, and can not be eradicated. The natives are all Roman Catholics, and devoted to the church, but have bitter hatred for monastic orders—Dominican, Franciscan and Recollets. They insist that these be sent out of the country or they will murder them. These friars own the greater part of the land and have grown rich by oppressing the native husbandmen."

And now that no one may imagine for one moment that this evidence is inspired by Protestant prejudice we will turn to another Roman Catholic authority of a high order upon the Philippine question, Mr. Ramon Reyes Lala. Being a native Filipino—born and bred in Manila—he knows beyond all question whereof he writes. His early education was obtained in Manila, and his higher studies continued in England and Switzerland. As he was a friend of Governor General Moriones, he had free access to official records in the Philippines. He is now a naturalized American citizen, and has written in one of the best books yet published upon his native land as follows:

"The hierarchy of the colony consists of an archbishop resident in Manila, and four bishops. The archbishop lives in a palace, and has a salary of $12,000 a year, while the annual expense of the cathedral in Manila is not less than $60,000. The present hierarchy costs the government $800,000 a year. They (the priests) receive all, and give nothing.

"The several orders have immense revenues from investments in the island and in Hongkong. They possess magnificent estates; but, notwithstanding their enormous wealth, they are hard task-masters, grinding the poor to the paying of the last penny. Their injustice and tyranny have of late aroused bitter complaint, and are a chief cause of the late insurrection.

"The friar is usually from a lowly family, and is, therefore, able at once to enter into sympathy with the humble life of the people. He is doctor, architect, engineer, and adviser; in all things truly the father of the community, the representative of the white race and of social order. Such is the ideal village curate, and many such —good men and true—are to be found. There are, however, many black sheep among them. And the gross immorality of those that should be examples in virtue has been a great impediment to the work of the church among the thinking natives. There are, also, some Chinese and native friars; but, owing to the various insurrections, in which some of these were involved, they are no longer trusted; in fact, a native can no longer become a priest.

"The archbishops—with an exaggerated idea of their own importance—soon became exceedingly troublesome to the civil power, by reason of their excessive claims. This was never more manifest than in their pretended immunity from all State control. Upon one occasion the governor demanded of the archbishop to produce several persons charged with capital and other crimes, who had found an asylum in a convent. The archbishop promptly refused, claiming the prerogative of sanctuary. The accused not only openly defied the governor, but armed themselves, intending to resist should he endeavor to apprehend them. The governor, learning this, arrested the archbishop, and confined him and the priests who had been his abettors in prison, charging them with conspiracy against the government.

"The news spread over the province with incredible swiftness, and hundreds of priests, collecting hordes of natives on the way, marched with riotous demonstrations and violent clamor to the palace. Franciscans, Dominicans, and Augustinians forgot their fierce rivalry, and joined in the shout: 'Long live the church! Long live King Philip V.!'

"The mob burst open the doors of the palace, and, the terror-stricken guards having fled, they forced their way to the governor, who calmly awaited them, standing with loaded musket in his hand.

"He then ordered the rabble to retreat, but with wild shrieks, incited by the priests that accompanied them, they rushed on him. The governor pulled the trigger, but his flint failing to strike fire he defended himself with his bayonet. He was finally surrounded; insulted, beaten, and stabbed, he was dragged to jail. The son of the governor, running to his father's aid, was severely wounded by the rebels. Attempting, nevertheless, to cut his way through, he was killed, and his body horribly mutilated.

"The mob then broke open the door of the fortress where the archbishop was confined and liberated him. This worthy was then escorted with much acclamation to the palace, and assumed charge of the government, which he held for four years.

"The orders, presenting the united front of a corporation, were extremely powerful, and, practically, unassailable. When arrayed against an individual it always resulted in his defeat—that is, his expulsion or imprisonment. They practically had their way in all things and under all circumstances. Nothing could withstand them; for to attack one friar was to attack his whole order. Thus much injustice was occasioned. I have known a highly respectable man, possessed of great wealth, cheated out of house and home. Yes, his very liberty—through the intrigues of a friar that desired to enrich his order! Such societies are a cancer in the body politic, a constant enemy to good government, a menace to justice, and a foe to liberty.

"In the future history of these islands this will be one of the hardest problems to solve. The easiest and most effective plan, it seems to me, is to cut the gordian knot—that is, to expel the whole body of friars from the islands. By so doing, much shedding of blood will be saved. For I do not believe that these good brethren will soon cease to foment insurrection against the hated Protestant conqueror. They have ever been breeders of mischief under the congenial rule of Catholic Spain; what won't they do under the regime of enlightened America, whose first thought is the liberty that means death to extortion and oppression, the cardinal principles

of their order? By this I do not mean a propaganda against the Catholic church; for I am a Catholic myself, and firmly believe that this religion is far better suited to the character of our people than any form of Protestantism."

Major Frank Bourns, Chief Surgeon of U. S. Volunteers in Manila at the time, wrote a report under date of August 29, 1898, which was presented to the Paris Peace Commission by Major-General Wesley Merritt, as testimony "entitled to a great deal of credit," because of his ability, also as he had formerly resided in the Philippines for several years, and had seen the situation for himself.

On page 378 of Senate document No. 62, part 2, Records of 55th Congress, his statement may be found as follows:

"The only point on which all the natives and half-castes I have talked with agree, is, that they will never, so long as they have arms, ammunition or men, submit again to Spanish authority. Their bitterness against the Spaniards can scarcely be exaggerated. This fact I have had abundant opportunity to know.

"The feeling against the monastic orders is, as you know, not against the church itself, as they are all good Catholics and wish well toward the Catholic church. The bitterness is directed against all the members of the monastic orders."

The evidence of these various witnesses as presented we trust will be sufficient to establish the point in advance that no attack is intended upon the Roman Catholic church, as it is the earnest desire of the writer, herein, as already stated, to defend and not to defeat or infringe in the least upon civil or religious liberty. Having been born of American parentage upon an Asiatic mission field, not far from the Philippines, he feels the deepest sympathy for the native people, while being at heart a most loyal American. He hopes that the facts reviewed

herein may reach the hearts of all honest men and women.

Before passing from this point he enters his most earnest protest against any and all attempts to propagate or prohibit the Gospel of the Prince of Peace among any and all people at the point of the bayonet, according to mediæval methods, whether it be in the interests of Protestant or Roman Catholic missions, either or both, as the case may be, which seems to be one of the principal motives for waging the present war against the native Filipino Catholics.

Realizing that this assertion will be indignantly denied by both Catholic and Protestant propagandists he rests his case with only one quotation to illustrate what should make us shudder with shame, from a leading divine of one of the great Protestant denominations in the United States, who has said:

"Christ is the solution for the difficulty regarding national expansion. There never was a more manifest providence than the waving of Old Glory over the Philippines. The only thing we can do is to thrash the natives until they understand who we are. I believe every bullet sent, every cannon shot, every flag waved, means righteousness. When we have conquered anarchy, then is the time to send the Christ there."—Social Forum, No. 1, page 13.

Not so, said the Holy Nazarene Himself! He said: "Go ye into all the world and preach the gospel to every creature" (Mark 16:15), but not at the point of bloody spear or bayonet, for His was the gospel of love and peace and heaven, which the angels heralded at His birth when they sang: "Glory to God in the highest, and on earth peace, good will toward men" (Luke 2:14); not the conquest of the cross by blood and flame and death.

The Christ of Calvary never said, Go ye therefore and

"thrash the natives until they understand who we are," baptizing them with blood and fire and death, in the name of "humanity, civilization and progress," but, "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." (Matthew 28:19.)

"Every bullet sent, every cannon shot, every flag waved" by Protestant conquerors in the present means bitterness, hatred and abhorrence for them, as past and present conquests of cruelty have begotten the same abomination for the Catholic friars and Spanish oppressors of the past. It is anti-Christian to say, "When we have conquered anarchy, then is the time to send them the Christ." Christ came to conquer anarchy, and can!

Strange as it seems, however, that friends of the Gospel of Peace should favor its propagation by gunpowder, bayonets, and bloodshed, it is still stranger that its professed friends, who claim to believe that the foundation of their faith is the Bible, should seek to suppress its truth, and substitute therefor superstition. The Rev. Father Ambrose Coleman of the Roman Catholic Church has written of the Protestants in Cuba, Porto Rico and the Philippines as follows:

"That these Bible scatterers can and will do harm there is no doubt. Already they have flooded Porto Rico with tracts and pamphlets, crammed with the usual vile charges against the Catholic church and her ministers. It is a shame and wonder to find professed ministers of religion joining in a cry with the professed destroyers of religion. To counteract the baleful influence of the Protestant missionary and Bible societies, it will be necessary for the Catholic church in America to be alive to the new and grave responsibilities they throw upon her by the hand of Providence, and to send our English-speaking priests at once to the Philippines, to make up

for the great dearth of priests caused by the excesses of the rebels."

Since the great Roman Catholic church claims to take its teachings from the Bible, why should it fear the influences of its truth?

That the native Filipino Roman Catholics are revolting against the reign of ignorant superstition inaugurated by the friars, and sought to be perpetuated by their friends, is evident from the following words, by one of them, Mr. Ramon Reyes Lala, whose avowal of faith as a loyal Catholic we have already quoted:

"The natives, however, are gradually breaking through the net-work of superstition that centuries of priestcraft have woven round them. That they are open to conviction—to the light of reason and hope of truth, deeds bear witness. * * *

"The enlightening and invigorating effects incidental to American occupation will immediately loose their tongues and rally recruits to their new standard of thought. Of this I hope and expect great results."

CHAPTER V.

CATHOLICISM IN CHINA.

But such militant missionaries have other records in the Orient.

In 1898 the Chinese Government, yielding very reluctantly under pressure from the Government of France, passed a law making all Catholic bishops politically equal to Chinese Viceroys, and conferring political powers upon all officials of the Roman Catholic church in China according with their rank in that church, down to ordinary priests, who were given the standing and power of Chinese magistrates or Mandarins.

"The Shanghai Recorder" corresponded with every

Protestant missionary in China who had been on the field four years or over, at that time, and collected their opinions concerning this law, and they unanimously refused to accept any political positions, offices or power whatever.

This law incensed the native officials and the whole Chinese population intensely against foreign interference.

But the Chinese people have begun to discriminate between the Protestant and Catholic missionaries, as can be seen from the following quotation from an account of the escape of Rev. J. Goforth and party of the Canadian Mission of the Presbyterian church in the San Francisco Call of August 29th, 1900.

Rev. Mr. Goforth said therein: "It was truly a stormy trip, and we had hand-to-hand fights in which we were only saved by a miracle. The Chinese seemed to have special hatred for the Catholics, and our declaration that we were Protestants was all that saved our lives on an occasion when the infuriated Chinese had their drawn swords over our heads. I fear that the Catholic mission near us was the scene of butchery. I know that the mission was looted and I believe there were no survivors of the attack."

"The San Francisco Examiner" of the same date contained the following from Rev. Mr. Goforth in its account of this affair:

"I was compelled to get out of the cart and fight hand-to-hand. There were only three pistols in our party, and these were of little service.

"Just as I alighted from the cart three Chinese swordsmen rushed at me. The first blow went through my pith helmet, cutting to the bone. I was rendered unconscious, but quickly revived. I was struck across the neck with a heavy, blunt instrument that gave me a sensation of

decapitation. In that one fight I was wounded nine times and Dr. Leslie fourteen times, the other members faring a little better."

Referring to their retreat after this attack to a near by village he remarked:

"At the village our temporary haven, a Catholic mission was under siege, and that the villagers would not suffer by housing us we were ordered on. Here we learned for the first time the cause of the sudden uprising. Couriers dressed with arrows and a burnt feather had scoured the country a few days before, proclaiming war against the world, and ordering the massacre of all foreigners."

Rev. Mr. C. E. Bousfield, of the American Baptist Mission at Shaohing, who has been a missionary in China for nineteen years and who returned on the steamer China, with his wife and babe, in company with Mr. and Mrs. Goforth and their four children, in conversation with the writer hereof, fully confirmed Mr. Goforth's account.

He also added, that not once only, but repeatedly the only thing that saved the Goforth party of eleven adults and four small children in their flight of over six hundred miles, taking twenty-three days for their escape, was their declaration that they were not Romanists.

To show how friendly the mandarins were to them, Rev. Mr. Bousfield stated that the mandarins on the hills begged them to leave before the outbreak, when they went to their station in the city, and the magistrate of the nearest yamen took them into his own house when the mob attacked their houses, and we quote from his account of this occurrence as given in the San Francisco Call of August 29th, 1900:

"When the Chinese horde had succeeded in utterly demolishing the place, they advanced on the magistrate's

house and threatened to attack it unless we were given up. Nine of the soldiers who had defended us so faithfully were wounded, but they stood by us. We finally made up our minds that if a boat could be secured we would risk an attempt to reach the coast. We so informed the mandarin, and he promised his protection. He procured for us a small boat, but it was as much as our lives were worth to attempt to reach it, as it was surrounded by fully 5,000 Chinese. We reached it, however, a mile down the river, the mandarin keeping the crowd at bay with his soldiers." Mr. Bousfield told the writer personally that the kindness of the Chinese officials could not have been exceeded at this time in any way.

For brevity we omit his story of their flight and escape, but quote again from the San Francisco Call of August 29th, 1900, what he stated therein regarding the care and kindness of the mandarins, who not only helped them with their own hands but risked their lives for them.

"The mandarin was afraid to trust the majority of his soldiers, and sent with us as escort a squad of picked men, in command of his brother, a nephew and a cousin. At one landing place, Fuyiang, we were surrounded by a mob of 5,000 Chinamen, and barely escaped the terrible torture which capture meant. We finally reached Shanghai, but in a most deplorable state.

"After our arrival we learned that a few days after our start for the coast, nine missionaries were massacred but a two-days' journey from where we were first troubled. My wife's health was not of the best, so we came to San Francisco, and will go to New York, but both of us, with our little child, born in China, will return to the mission."

The Call continues its account by quoting from the Rev. D. S. Holmes of the same party as follows:

"Rev. D. S. Holmes (T. D. Holmes also of the Ameri-

can Baptist Mission), who was with Mr. Bousfield on his terrible trip, speaks in the most flattering terms of the friendship of the Chinese mandarins.

" 'They did everything in their power to aid us in our escape,' he said, 'even giving us money, of which we were very much in need. Ten of their most trusted soldiers made the journey with us to Shanghai. Major Sio, one of the officials of our district, said it was not necessary for us to go to Shanghai, as he could afford us ample protection, but we chose to make the trip, as we thought the danger would increase, and that we would not again have such an opportunity of escaping. Without their assistance we would never have been able to leave the country alive. So intent was the mob on making us its victims that it even threatened the homes of the officials, and would undoubtedly have killed us all.' "

According to the report of the Papal Legation at Washington in July, 1900, there were 609,360 Roman Catholics in China.

To show how their work is carried on there we quote from an Associated Press dispatch, which explains the position. We can not vouch for the facts stated therein, though:

[By The Associated Press.]

"New York, June 18.—The Rev. C. Frin of the Catholic mission at Kiang-Nan, where there is now danger from the Boxers, has written an account of how the members of his community meet all attacks of the natives. He says:

" 'But the missionaries, on their side, have devised a plan for protecting themselves and their Christians, which is not the least of their successes in China. As soon as the inhabitants of some village have been converted the fathers, while attending to the duties of their apostolic ministry, see that the men are thoroughly drilled and taught to watch the enemy and defend themselves in case of necessity. * * * Thus it happens that, when the marauders fall upon a Christian village, they are

greeted by a sharp fire of guns and cannon and are generally beaten back with heavy losses.

" 'To get a true idea of one of our mission centers in the districts which the robber bands have hitherto terrorized at pleasure, picture to yourself every Christian village as a small stronghold, fortified at every point of vantage. In the center of the village stands the residence of the commander, who is none other than the missionary. This residence is a regular citadel, surrounded by high walls and flanked at its corners by four towers, well fortified also. There are no doors. The going in and out is effected by means of ladders, which are each time drawn back within. During the day the father attends to his duties and the Chinese to their work.

" 'At nightfall every one is at home again and if danger has been signaled they all retire within the fort, sentries being appointed to keep watch from the towers. At the first cry of alarm the men are up in arms and the father directs the defense. If the enemy has been reported in larger numbers than usual the missionary has taken care to ask the mandarin for additional help and is, therefore, well prepared to repulse the assailants. As a result of these measures the brigands become, little by little, discouraged and leave the Christian villages unmolested, while the missionaries win for themselves the love of the neophytes, the confidence of the public authorities and popularity among the peacefully inclined portion of the people.' "

This is an illustration of the manner in which the priests have brought upon themselves and their converts the vengeance of the "Boxers."

Rev. James Medows, the oldest of the China Inland Missionaries in the Tsih-Kiang province and in charge of the China Inland Mission at Tai-chow, informed Rev. M. Bousfield of the following facts as stated in his own words:

"Rev. Mr. Medows told me of an instance in which a Chinese mandarin had given a sentence displeasing to

a Roman Catholic priest at Tai-chow. The priest collected his followers, seized the official and kept him a prisoner until he agreed to do as the priest dictated.

"He also told me that many times the Roman Catholic chapels had been destroyed by the populace while the China Inland Mission chapels had been in no way molested.

"On one occasion the China Inland Mission chapel stood exactly opposite to the Roman Catholic chapel, which was destroyed.

"He also told me of an instance wherein the Roman Catholic priests had extorted $2,000 Mexican from a mandarin who had interposed between them and a pretended convert of the Roman Catholic faith, who was a woman in the case."

These instances show how wherever they go under the garb of religion these men plot for political power and plunder, not only disgracing the cause of Christ, but destroying the peace of the country by their inevitable rule or ruin policy.

Rev. William Ashmore, D. D., a resident missionary of China from the American Baptist Missionary Union for over half a century, says in the Standard of Chicago for September 1, 1900:

"The Romanists claim to have 1,000,000 converts. Their communities are scattered all over China. They are both feared and hated. The mandarins are continually in awe of them. They resist, and rightfully, this interference with their prerogative, and this encroachment on their civil administration. And so all over China under French protection Romanist priests and their converts and their proteges have been getting together the elements of a storm. The storm has come and has broken upon them with fury. * * * It is not the Romanist creed which has kindled this conflagration, but Romanist usurpations, Romanist secularism, and Romanist abuses of power under French patronage. The Chinese did also bitterly object to the demand for Liao Tung

peninsula as a compensation for the lives of the priests. They said the fine was exorbitantly excessive."

But this is an illustration of the effects of Rome's political, so-called, religious conquests, the world over from first to last. But, as to place all the blame upon these political religionists would be as unfair as to say they had nothing to do with these troubles, we quote the following from a returned missionary, who tells the truth of the situation clearly and concisely:

"The present war in China is not anti-missionary, but anti-foreign. The Chinese do not hate the missionaries as such, but hate them as foreigners. Nor do they hate the foreigners as foreigners, but as land-grabbers. Russia, Germany, France and England are responsible for the outbreak. If those nationalities, looking on the domain of the United States in the hour of our weakness should say, one after the other: "Boston is a good-looking city. I'll take Boston, if you please;" "Charleston has a fair harbor, I'll appropriate Charleston, if you have no objection;" "the Mississippi valley is quite productive, I'll accept that as my 'sphere of influence.'" If these nationalities should thus speak it would not be long before there would be some "Boxers" in America, and the scenes of the Stamp Act and other atrocities of freedom witnessed in 1775 would be reënacted.

"The United States has no land to grab, and through the "open door" will prove to be the protector of China and her best friend. History is making fast in the orient. Civilization is sweeping in. Idolatry is doomed. China in fifty years will be one of the world powers, and a large one. It has passed through scores of revolutions, through thousands of years. This uprising will prove to be local and not national, temporary and not permanent. The end will be the modernizing and strengthening of a great empire—not its disintegration. Louis A. Gould.

Formerly missionary in China.

Shelbyville, Ind., June 26 (1900)."

We believe the foregoing to be a fair statement of the

facts in the case, and would close upon this point with the reminder that the present is not the first attempted extermination which the intrigues of the Roman Catholic missionaries have brought upon themselves in China and elsewhere.

CHAPTER VI.

FREEMASONRY AND FREEDOM.

On page 588 of Senate document No. 62, part 2, of the Records of the 55th Congress, we find in the written evidence of Mr. John Foreman, as presented to the Paris Peace Commissioners, the following historical statement:

"From the foundation of Manila in 1571 up to the year 1819 the colony of the Philippine Islands was a dependency of Mexico. During that long period there was absolutely no direct intercourse between the mother country and her far eastern colony. Everybody and everything destined for the Philippines passed through Mexico until that American colony threw off the Spanish yoke."

From this fact it must be readily realized that the civilization of Mexico and of the Philippines must be much the same, for as the Spanish political religious system spread from Mexico throughout North and South America, so it crossed the Pacific and took possession of the Philippines as it had crossed the Atlantic and captured Cuba and the Antilles. The self-same religious orders which had overrun and overruled all else in the Spanish-American possessions, until the Roman Catholic natives, driven to desperation by their outrageous tyranny, rebelled against their oppression, tyrannized in turn over the native Filipino Roman Catholics until they, like their Roman Catholic brethren in Mexico, that most Catholic country of all the Americas, arose in revolt against them.

As the Masonic order in Mexico and the other Spanish-American colonies or possessions formed the nucleus of the reformers seeking for freedom from monastic robbery and outrage, so in the Philippines the struggle for civil and religious liberty was led by representatives or members of the Masonic order there, and affiliated societies.

A reference to the official records of the Spanish Cortes can confirm this statement of fact as is to be seen from the following:

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"Madrid, June 9.—The Cortes has just been called upon to pass upon the question of seating Republican Deputy Moraita, accused of having fomented the insurrection of the Philippine natives against Spain. The deputy's answer was simply that he had founded Masonic lodges in the islands in order to combat the monks. Thereupon the clerical majority in the Cortes promptly refused to admit Moraita to the seat to which he was elected."

As the President of the Republic of Mexico is the supreme head of the Masonic order in Mexico, so were the leaders of the reformers in the Philippines—Free Masons—foremost among them being the renowned Dr. Rizal, hero, patriot, and martyr, who pleaded most bravely for his people till he fell a victim to the fury and treachery of the friars.

For confirmation of this statement of fact we will turn again to Roman Catholic authority, to avoid any possible suspicion of Protestant prejudice, and lest we be accused of Masonic connections, we state that the writer is not a Mason, neither is he beholden to that order in any way, nor is that order responsible for this review in the least.

From an article in The Catholic World of August, 1898, entitled, "A Sketch of Catholicity in the Philippines," by Charleson Shane, we quote the following:

"Unfortunately, in the Philippines, as in Cuba, and in former Spanish colonies, the Catholic religion has suffered the disadvantage of being identified with a ruling dominant class, hostile to popular independence and of no startling excellence as to morality. In natural consequence the propaganda of advanced ideas has experienced steady and furtive growth among the more intelligent, active, and influential of the natives under the ægis of free thought and Masonic societies.

"In 1896 a report of the civil governor of Manila mentions eighty-two established lodges, twenty-four of them being in the province of Manila. The membership of the secret societies ran as high in numbers as the whole standing army of the United States, and it was through their efforts that the insurrection was initiated and carried on."

It is evident that the writer refers to Free Masons and the Katipunans in this connection, and in this statement he is sustained by the official report of the first Philippine Commission which contains the following clause:

"A powerful adjunct to the revolutionary movements was the Katipunan Society. This order was patterned on the Masonic order. It was a secret society and had about 400,000 members, who were in the main residents of the Tagalog provinces and of the valley of the Pasig River. In Manila and this valley there were 80,000 members."

Senator Hoar in his speech of April 17, 1900, before the United States Senate, said of this:

"I have heard somewhere that there was a similar prosperous organization in the United States in the early days, and that a commander-in-chief named George Washington clothed himself with its insignia and, I believe, laid the corner stone of a capitol somewhere. (The capitol at Washington.)

"I do not profess to know very much about that mighty order of which so many of the greatest men in America and throughout the world have been members, in high

authority and in fullest communion, including some Presidents of the United States, (President McKinley himself) but it strikes me that if in the city of Manila itself, in the single city, the only spot, where these hostilities begun, with one or two trifling exceptions, held by the power of the United States, there was an order of this character, with 80,000 members, devoted to independence, it is pretty good evidence that the best citizenship, after all, is on the side of the people. Do you not think it likely that the love of liberty and the love of independence burns brighter in the human soul in proportion as the man is better?"

The Outlook for June 16, 1900, states that:

"A petition to Congress from the Katipunan secret society has been published. It claims a membership of 4,000,000, and asserts that since 1892 national independence has been its sole aim. It urges that annexation is incompatible with lasting peace, and insists upon ultimate independence, with an immediate American protectorate like that of Cuba, as the only acceptable plan."

That our readers may judge for themselves just what justification the Filipinos have for making these demands, we will quote word for word from official records what our American Admiral, Consuls, and Generals in command say, they have written and said to them upon this subject.

CHAPTER VII.

PROMISES OF INDEPENDENCE.

Admiral Dewey wrote in his dispatch to the authorities at Washington, June 27, 1898:

"Aguinaldo has gone to attend a meeting of insurgent leaders, for the purpose of forming a civil government."

Then he added as his approval and endorsement, as well as sanction of Aguinaldo's effort to form "a civil government:"

"In my opinion, these people are far superior in their intelligence and more capable of self-government than the natives of Cuba."

And on August 29, 1898, he wrote from Manila a letter intended for and presented to the Paris Peace Commissioners as evidence, to be found upon pages 383 and 384 of Senate document 62 of the 55th Congress, reiterating this statement and emphasizing it in these words: "Further intercourse with them has confirmed me in this opinion."

On page 357 of the same document is a letter from the Secretary of State, Mr. Day to Mr. Pratt, Consul-General at Singapore saying:

"The address presented by the 25 or 30 Filipinos who gathered about the consulate discloses an understanding on their part that the object of Admiral Dewey was to support the cause of General Aguinaldo, and that the ultimate object of our action is to secure the independence of the Philippines under the protection of the United States; your address does not repel this implication."

Upon page 353 of this same document is the address of which Mr. Day complains as a commitment of our country by our Consul-General.

The exact words of the Filipinos' address to which he replied were these, to be seen upon pages 352 and 353 of this same document:

"Our countrymen at home, and those of us residing here, * * * hope that the United States, your nation, persevering in its humane policy, will efficaciously second the programme arranged between you, Sir, and General Aguinaldo in this port of Singapore and secure to us our independence under the protection of the United States."

Consul-General Pratt replied in part thus:

"Rest assured * * * that your words, which have

sunk deep in my heart, shall be faithfully repeated to the President, to Admiral Dewey, and to the American people, from whom, I am sure, they will meet with full and generous response. * * * I can only hope that the eventual outcome will be all that can be desired for the happiness and well-fare of the Filipinos."

Upon pages 338, 339 and 340 of this same document is a letter from Consul-General Wildman of Hongkong to Mr. Moore of the State Department in which he refers to a letter that he wrote to Aguinaldo on July 25, 1898, in part as follows:

"Do not forget that the United States undertook this war for the sole purpose of relieving the Cubans from the cruelties under which they were suffering, and not for the love of conquest or the hope of gain. They are actuated by precisely the same feelings toward the Filipinos. Whatever the final disposition of the conquered territory may be you can trust to the United States that justice and honor will control all their dealings with you."

All of the foregoing letters were presented in the evidence produced before the Paris Peace Commissioners in Paris.

Gen. Thomas M. Anderson, the commander of the first American army in the Philippines, said in his article in the North American Review for February, 1900:

"Whether Admiral Dewey, Consuls Pratt, Wildman, and Williams did or did not give Aguinaldo assurances that the Philippine government would be recognized, the Filipinos certainly thought so, probably inferring this from their acts, rather than their statements."

In the Chicago Record of February 24, 1900, General Anderson said:

"Every American citizen who came in contact with Filipinos at the inception of the Spanish war, or at any time within a few months after hostilities began, probably told those he may have talked with on the subject

that we intended to free them from Spanish oppression. The general expression was: 'We intend to whip the Spaniards and set you free.' It must be remembered that, two years before, Aguinaldo had been the leader in a rebellion, the object of which was to set up an independent Filipino government."

In regard to Aguinaldo's declaration that Admiral Dewey told him that "We were honorable, and having plenty of land, desired no colonies," the General adds: "I must plead guilty to this Delphic utterance at a subsequent period."

He says also: "Even if Dewey and the consuls had no right to pledge the government, if they did so even without authority, it gives the insurgent leaders a certain equitable claim to consideration."

General Anderson states in the North American Review of February, 1900, page 277:

"A few days thereafter he made an official call on me and * * * asked if we, the North Americans, as he called us, intended to hold the Philippines as dependencies. I said I could not answer that, but that in one hundred years we had established no colonies. He then made this remarkable statement: 'I have studied attentively the Constitution of the United States and I find in it no authority for colonies, and I have no fear.' "

As our Declaration of Independence is a declaration of principles, declaring that: "Governments are instituted among men, deriving their just powers from the consent of the governed," as our declaration to the world when we went to war with Spain disclaimed any and all intent of any territorial conquest, and as "actions speak louder than words," and during all our history we had stood as the avowed champions of human liberty, did not our constitution, our declaration, and our deeds, justify the Filipinos in expecting just what we had promised Cuba?

If it was just for us to promise it to Cuba, was it not unjust for us not to promise it to the Philippines, under precisely the same cicumstances?

Consul Williams wrote from Manila February 22, 1898: "Conditions here and in Cuba are practically alike;" and again he wrote from Manila on March 27, 1898, "Cuban conditions exist here possibly in aggravated form." Pages 319 and 321, Senate document number 62 part 2.

On pages 6, 7, 8 and 9 of Gen. E. S. Otis' official report of August 31, 1899, in a letter to Aguinaldo, dated Manila, P. I., September 8, 1899, he wrote regarding the war with Spain: "It was undertaken by the United States for humanity's sake, and not for its aggrandizement or for any national profit it expected to receive, and it has expended millions of treasure and hundreds of the lives of its citizens in the interests of the Spanish suffering colonists."

Upon pages 83 and 84 of Gen. E. S. Otis' official report of August 31, 1899, he gives his proclamation of January 4, 1899, in which he says:

"The President concludes his instructions in the following language: 'Finally, it should be the earnest and paramount aim of the administration to win the confidence, respect, and affection of the inhabitants of the Philippines, by insuring to them in every possible way the full measure of individual rights and liberty which is the heritage of a free people."

General Otis continued on his own account: "I am also convinced that it is the intention of the United States government to seek the establishment of a most liberal government for the islands * * * which shall be susceptible of development * * * into a government as free and independent as is enjoyed by the most favored provinces of the world."

These words positively imply, if they do not explicitly promise exactly what the Katipunans petition for—"Ultimate independence, with an immediate American protectorate like that of Cuba." If the men who wrote or spoke them meant anything else, then they certainly would seem to have been trying to deceive the Filipino leaders and people for purposes of their own, and the American people should repudiate their perfidy, in the only way possible, by fulfilling these pledges given in their name by the government, as promptly and faithfully as possible.

CHAPTER VIII.

FITNESS FOR SELF-GOVERNMENT.

For the benefit of those who may imagine, as doubtless many do, from the innumerable falsehoods published broadcast to deceive and mislead people, that the Filipinos are not fit for the self-government they have sought for and fought for so valiantly, we quote the sayings and writings of men who knew of what they were saying and writing about by actual acquaintance, intercourse and experience with them.

U. S. Consul-General Wildman, who was one of our first officials to meet the Filipino leaders, wrote Secretary of State Day as follows: (See Senate Doc. No. 62, part 2, page 336.)

"I consider the forty or fifty leaders, with whose fortunes I have been very closely connected, both the superiors of the Malays and the Cubans. Aguinaldo, Agoncillo, and Sandico are all men who would be leaders in any country."

Gen. T. M. Anderson, the first commander of American troops in the Philippines, wrote thus:

"As to the Filipinos themselves, I understand many

erroneous impressions are current. I was in the Philippines until the latter part of March, having been sent there in June, 1898, in command of the first military expedition, and during that time I had some chance for studying the Filipino character and mind. I regard the Filipinos, such as have been carrying on operations against our forces in the island of Luzon, as being not far below the Japanese in intelligence and capability of culture. Nearly all can read and write; they have many schools, and there are a number of newspapers. Their cities are populous and well laid out and kept. There are many engineers and artists among the Filipinos."

Our grand army of American mercenaries, office-holders and office seekers, were annoyed beyond belief at the following information. They were deeply pained by it, and their profanity was profuse when it appeared in the papers:

(By The Associated Press.)

"Milwaukee, Wis., June 26, 1899.—Brig.-Gen. Charles King, who returned from the Philippines a short time ago, was asked by the Milwaukee Journal for his views of the situation in the Philippines. General King's reply was received in a letter today in which he states that the capability of the Filipinos for self-government cannot be doubted and if given a fair start they could look out for themselves infinitely better than our people imagine.

General King's letter reads as follows:

'San Francisco, Cal., June 22, 1899.—To the editor of the Journal, Milwaukee, Wis.—Dear Sir: Thinking over your telegram and request of June 7, I find myself seriously embarrassed. As an officer of the army there are many reasons why I could not give my 'views of the situation in the Philippines, how long fighting is likely to continue and thoughts as to America's part in future of islands.'

'The capability of the Filipinos for self-government cannot be doubted; such men as Arrellano, Aguinaldo and many others whom I might name are highly edu-

cated; nine-tenths of the people read and write; all are skilled artisans in one way or another; they are industrious, frugal, temperate and, if given a fair start, could look out for themselves infinitely better than our people imagine. In my opinion they rank far higher than the Cubans or the uneducated negroes to whom we have given the right of suffrage. Very truly yours,

'Charles King.'"

Afterward in an interview in the Catholic Citizen of Milwaukee, General King reiterated in the following words what he had already declared:

"The Americans here do not realize the truth that nine-tenths of the people read and write. Men have told me again and again that they cannot credit it. I told those whom I met it certainly was so, and I have as authority the Jesuits—who assured me that this is so. * * * There is fair education everywhere, and many people have ability. The men in power whom I met are gentlemen, many of whom are scholars, educated abroad, polished in manners, perfect in courtesy, broad-minded and ripe in judgment.

"There is no reason in the world, why the people should not have the self-government which they so passionately desire, so far as their individual ability to carry it on goes."

Lieutenant John D. Ford, U. S. N., of the Olympia said in Baltimore in 1899:

"The Filipinos are of an intelligent industrious character. The women are virtuous, more so, perhaps, than those of almost any other nation. It is believed by many that they are a very ignorant race, but such is not the case. There is hardly a man or woman, even in the middle class, who can not read and write. The children are given early education, and are quick to learn.

"The half savage Negritos are no more representatives of the Filipino race than our Indians are representatives of this great country. There are only about 100,000 Negritos. * * * There is in my mind but one way to settle the difficulty, and that is by diplomacy. The in-

surgents, or rebels, or whatever you choose to call them, do not know what the United States wishes to do with them. Aguinaldo, is in every sense, a patriot, and I believe he is sincere in his efforts for his people, and means well. He is also a fighter, and says he means to keep on warring until the natives get a government of their own."

Before Admiral Dewey returned to America, he declared boldly, both by word and deed, that he believed in Filipino fitness for self-government.

General Otis seems to be simply a soldier, obeying orders contrary to his judgment, if not conscience, if certain information is true, as it seems to be. We quote the following:

(By the Associated Press.)

"Boston, Mass., July 7, 1899.—The Rev. Clay Macauley has written a letter to the Transcript, dated at Tokyo, Japan. Mr. Macauley declares that Admiral Dewey said to him:

'Rather than make a war of conquest upon the Filipino people I would up anchor and sail out of the harbor.'

"Mr. Macauley visited Manila in January in search of health. Of his views then he writes: 'For a long time I could not believe that the disastrous drift of events was known to the Washington authorities. I was inclined to lay the responsibility for the increasing perils upon the military commander directly in charge.

'Yet now it seems clear to me that General Otis did this work in the main in literal obedience to his superiors in America; that there it was assumed that the whole right and duty concerning the future disposition and control of the Philippine islands lay in the wishes and will of the United States; that what the Filipinos themselves might wish need not be taken into the account in formulating plans for their government.'

"The writer had a talk with General Otis."

'Among other things,' said Mr. Macauley, 'General Otis expressed regret that there was not a better knowledge of the situation among the Washington legislators

than there seemed to be. And he impressed me deeply by his declaration: "I was ordered to this post from San Francisco. I did not believe in the annexation of these islands when I came here, nor do I believe in their annexation now."

'I also had the privilege of a conversation with Admiral Dewey,' the writer says, and gives this version of it: 'Dewey spoke much of his concern over the turn affairs had taken and added that he was "powerless to act."'

"Mr. Macauley says he wrote President McKinley, whom he met in Washington, regarding the situation and predicting the outbreak which has since occurred."

Admiral Dewey had not returned to America at the following date:

(By The Associated Press.)

"London, Aug. 21, 1899.—The Naples correspondent of the Daily News, telegraphs the substance of an interview he had with Admiral Dewey there during the admiral's recent visit.

"Admiral Dewey said he believed the Philippine question would shortly be solved. In his judgment the inhabitants were capable of self-government, and the only way to settle the insurrection and to insure prosperity, was to concede it to them. He declared that he was never in favor of violence toward the Filipinos, and remarked that after autonomy had been conceded, annexation might be talked of."

But we prefer to quote the following clause directly from The London Daily News, being portions of this interview which bear upon questions under consideration:

"Conversation then, after some remarks from Admiral Dewey on the United States navy, and to the various episodes of the battle of Cavite, turned to the question of the Philippines. 'Do you think, Admiral, that the islands are likely to be pacified soon?' The Admiral replied as follows:

"I have the question of the Philippines more at heart

than any other American, because I know the Filipinos intimately, and they know that I am their friend. The recent insurrection is the fruit of the anarchy which has so long reigned in the island. The insurgents will have to submit themselves to law after being accustomed to no law at all. I believe and affirm, nevertheless, that the Philippine question will be very shortly solved. The Filipinos are capable of governing themselves. They have all the qualifications for it. It is a question of time; but the only way to settle the insurrection and to assure prosperity to the archipelago is to concede self-government to the inhabitants. That would be the solution of many questions, and would satisfy all, especially the Filipinos, who believe themselves worthy of it, and are so.'

"'Self-government for the Philippines has, however, not many partisans in America,' I remarked.

"'I have never been in favor of violence toward the Filipinos,' replied, or rather continued, the Admiral. 'The islands are at this moment blockaded by a fleet, and war reigns in the interior. This abnormal state of things should cease. I should like to see autonomy first conceded, and then annexation might be talked about. This is my opinion, and I should like to see violence at once put a stop to. According to me, the concession of self-government ought to be the most just and the most logical solution.'

"The Admiral spoke with an air of frank conviction."

General Charles A. Whittier, who received the surrender of the Spaniards at Manila, and afterward acted as collector of that port, was probably as well able to judge of the situation there as any one, and in a letter to the great American "traitor," Mr. Atkinson, he wrote as an avowed expansionist:

"When we were first in the bay—and for some little while after the surrender—I was greatly opposed to our country taking the islands, doubting if it was right, believing that we had quite enough country of our own to develop, and that it was absolutely against all our tradi-

tional and accepted policy. The British merchants—a respectable lot—were most insistent that we should not leave, and talked so much on this subject that at last the moment one of them began a sentence I would stop him and say: 'I know what you are going to declare—that we must hold the country. Personally, I should much prefer that England should have it, but it doesn't rest at all with any one here. The whole matter will be settled at Paris and Washington.'

"But after a little while, with my changed estimate of the Filipino character, seeing their order, industry, frugality, temperance, tolerance of danger and fatigue, and when I reviewed their struggle for independence, the brutalities inflicted upon them for years by the Spaniards, and their dignity still, it seemed to me our duty to use them and our own credit and resources in making a great country, as I believe it could have been made.

"I felt, and still feel sure, that with a little tact and diplomacy, the people would have accepted our protectorate—my idea being to intrust them with the administration of all the local offices, to admit them to subordinate places in our army, by which in a short time a force of 5,000 men would have been adequate, and, after a fair trial, in case they developed a capacity for government and the devotion to the best interests of their country (of which I have not the slightest doubt), to extend their functions, and should have been glad, in proper time, to have turned over the whole country to them. Such a course would have involved no loss of life or of money.

"I cannot tell you, Mr. Atkinson, what a deep and serious feeling I have about all this matter. I don't think there was a necessity for the loss of a single life in battle at Manila since the first day of May, 1898—the day of Dewey's naval battle—and I grieve every day over the new recitals of this wicked fighting and its attendant results.

"I may say, I think, without vanity, that the qualities shown by Aguinaldo and his people fully justify all that I said before the peace commission, and the newspapers —notably the Sun—though they give him no credit for

his wonderful defense, have for the last few weeks ceased their potent argument of calling him a 'nigger,' 'savage,' 'an impudent pretender,' 'the knight of the golden whistle,' etc."

That gallant soldier, our dead hero, who lost his noble life in "this accursed war" (using his own words for it) like many another brave "Regular" our "Only a Regular"—Lawton, whose very name stirs an American's heart, if it does not dim the eye, said of these Filipinos—"They are the bravest men I ever saw!" "Such men deserve to be heard!" To show that if such men as Lawton had been listened to, they would have been heard, we quote the following from The Chicago Tribune of September 9, 1899:

"New York, Sept. 8, 1899.—(Special.)—In the current number of the Congregationalist, Boston, the Rev. Peter MacQueen (the chaplain of the first California Volunteers), who has been in the Philippines, for the last year in service with the army, quotes General Lawton as saying:

'The Filipinos are a fine set of soldiers. They are far better than the Indians. The latter never fight unless they have the absolute advantage. The Tagals are what I would call a civilized race. They are good mechanics, imitative—they manufacture everything. They have arsenals and cartridge factories and powder mills. They can manufacture everything they need. There is a rude arm they are getting the knack of making.

'Taking everything into consideration, the few facilities they have, the many drawbacks, they are an ingenious and artistic race. And taking into account the disadvantages they have to fight against in arms, equipment, and military discipline, without artillery, short of ammunition, powder inferior, shells reloaded until they are defective, inferior in every particular of equipment and supplies, they are the bravest men I have ever seen.

'Among the Filipinos there are many cultured people, who would ornament society anywhere in the world—

women who have studied and traveled, men who have a good education and a fine brain. Take them as a class, there can as many of them read and write as the inhabitants in many places in America. As for their treachery, you would not have to come so far as this to find that. There is plenty of it in North America. All nations are treacherous, more or less. Some men and nations have treachery trained out of them more than others.

'What we want is to stop this accursed war. It is time for diplomacy; time for mutual understandings. These men are indomitable. At Bacoor bridge they waited till the Americans brought their cannon to within thirty-five yards of their trenches. Such men have the right to be heard. All they want is a little justice. I established a civil government at Belinag, with the government entirely in the hands of the natives. It worked to perfection. All these people need for self-government is the protection of our troops till affairs have quieted, and then they will, I have no doubt, advance as rapidly as the Japanese, perhaps more rapidly.' "

President Schurman, the chairman of the first Philippine Peace Commission, was quoted in an Associated Press dispatch of September 13th, 1899, as saying:

"I have great confidence in the people of the Philippine islands, and much sympathy for their aspirations. A race should be judged by its best products, and an educated Filipino of whatever tribe, and each city has its educated men, will bear comparison with an educated man of any other race."

Prof. Dean C. Worcester of both the first and second Philippine Commissions wrote:

"If I have anywhere stated that the natives are incapable of self-government, I have said what I did not mean to say. * * * The Filipino has developed many admirable traits. He is peaceable and cheerful; his self-restraint is remarkable; his family is well ordered; in some instances, at any rate, he shows executive ability of no mean order when called upon to attend to

the administration of local affairs in the more important towns."

General Joseph Wheeler, in an interview in San Francisco March 7, 1900, upon his return from the Philippines, said:

"So far as their capacity for self-government is concerned, I think that the Filipinos are capable of it under certain restrictions.

"The few experiments already made in civic governments throughout the provinces have been very successful, and I think they ought to have authority to make their own laws and govern themselves under a system similar to that known as our territorial system.

"This they practically had under the Spanish regime, and they did very well. There are a great many more intelligent and educated men among them than is generally supposed."

With such evidence, from such witnesses, as to the fitness of the Filipinos for self-government, no honest argument can be found against it.

Of course there will be weeping and wailing and gnashing of teeth among the vampire politicians, who hope for positions and plunder among American colonies, but, thank God, they are not the true American People.

In this connection it is interesting to note that the Constitution of the Philippine Republic was modeled after that of the United States of America, as were its forms of government and official procedure.

Their Congress included quite as large a proportion of cultured men as any American or European legislature can boast, among them being seventeen graduates of European universities.

They were men of ability who would be recognized as such among any people.

To show something of their line of thought and actual legislation we quote from the beginning of their Constitution a few clauses only:

"We, the representatives of the Philippine people, lawfully invoked, in order to establish justice, provide for common defense, promote general welfare, and insure the benefits of freedom, imploring the aid of the Sovereign Legislator of the Universe in order to attain these purposes, have voted, decreed, and sanctioned the following—

POLITICAL CONSTITUTION OF THE PHILIPPINE REPUBLIC.

"Article 1. The political association of all the Filipinos constitutes a nation, the estate of which is denominated Philippine Republic.

"Art. 2. The Philippine Republic is free and independent.

"Art. 3. Sovereignty resides exclusively in the people.

"Art. 4. The government of the republic is popular, representative, alternative, and responsible, and is exercised by three distinct powers, which are denominated legislative, executive, and judicial. Two or more of these powers shall never be vested in one person or corporation; neither shall the legislature be vested in one individual alone.

"Art. 5. The state recognizes the equality of all religious worships and the separation of the church and the state."

See pages 107-109 of Senate Document No. 208 of the 56th Congress.

Their constitution contains the same safeguards for freedom as are to be found in the constitutions of our American States.

It was promulgated on January 23, 1899, at Malolos, Island of Luzon, and can compare favorably with our own.

CHAPTER IX.

FILIPINO CIVILIZATION IN LUZON.

Naval Cadet Leonard R. Sargent and Paymaster W. B. Wilcox, U. S. N., who traveled through the Island of Luzon by Admiral Dewey's permission during the months of October and November, 1898, wrote a report which received Admiral Dewey's official endorsement, as follows:

"Approved and respectfully forwarded for the information of the Navy Department. Especial attention is invited to this interesting and carefully prepared report, which, in my opinion, contains the most complete and reliable information obtainable in regard to the present state of the northern part of Luzon Island.

"George Dewey,
"Rear-Admiral, U. S. Navy, Commanding Asiatic Squadron."

Mr. Sargent also wrote two articles for the Outlook of September 2 and 23, 1899, and we quote a few sentences from them as follows:

"At that time the military forces of the United States held control only in Manila, with its environs, and in Cavite, and had no authority to proceed farther. In the meantime the native population, taking matters into their own hands, had declared their independence from all foreign jurisdiction and had set up a provisional government with Aguinaldo at its head. Although this government has never been recognized, * * * it can not be denied that, in a region occupied by many millions of inhabitants, for nearly six months it stood alone between anarchy and order. It was the opinion at Manila during this period, and possibly in the United States, that their condition was something akin to anarchy.

"I can state unreservedly, however, that Mr. Wilcox and I found the conditions to be much at variance with this opinion.

"We visited seven provinces, of which some were un-

der the immediate control of the central government at Malolos, while others were remotely situated and accessible only by lengthy and arduous travel.

"As a tribute to the efficiency of Aguinaldo's government and to the law-abiding character of his subjects, I offer the fact that Mr. Wilcox and I pursued our journey throughout in perfect security and returned to Manila with only the most pleasing recollections of the quiet and orderly life which we found the natives to be leading under their new regime. * * * We traveled first across the province of Nueva Icija, by far the poorest and least interesting of all the provinces we visited. And yet even here we were greatly surprised by the intelligence and refinement of the inhabitants. * * * We were particularly struck by the dignified demeanor of our hosts and by the graceful manner in which they extended to us their welcome. We had unlimited opportunities for conversation with the citizens of the towns, and we found everywhere a class that gave evidence of considerable culture and a certain amount of education. * * * The Spanish language, Spanish history, church history, and the dead languages evidently formed its leading features. The natives of this class seemed to have made use of the opportunities offered them, and they had the subjects above mentioned completely at command.

"Our route carried us through the valley of the Rio Grande Cagayan—probably the largest area of level country in Luzon Island. Its towns throughout give evidence of the labor that has been expended on them. Each town has an elaborate church and convent, usually built of brick. Our entertainment in the different towns varied according to the facilities at hand, but in all cases music was the leading feature. The towns of Ilagan and Aparri, with their wealthy and pleasure-loving population, provided a most elaborate entertainment. These towns are laid out in regular streets, and have many squares of substantial frame buildings. They have each a population of between ten and fifteen thousand. We spent three days at Ilagan, and I think it was here that we were brought into closest touch with the Filipino character. The cultured class which I have spoken of

before was strongly in evidence, and I think before leaving we had discussed views with nearly every member of it. They all realized that they were passing through a crucial period in the history of their people, and were eager to acquire all possible knowledge that might assist them to think clearly in this crisis. On the evening following our arrival a ball was given in our honor, which was attended by all the elite of the town. There were present about fifty young women and twice that number of men. All were dressed in European fashion. The girls were pleasant, and the men comported themselves in all respects like gentlemen. It was hard to realize that we were in the very heart of a country generally supposed to be given up to semi-savages.

"During our stay at Ilagan we lived at the house of the mayor. This building was of great size, and was built of magnificent hard wood from the neighboring forest. The reception room was very large, with a finely polished floor. It contained a piano and set of excellent bamboo furniture, including the most comfortable chairs and divans imaginable. The Filipinos pride themselves on their cookery, and it is indeed excellent. There is no suspicion of the greasy and garlicky flavor that characterizes a Spanish meal. The shortest of three dinners given in our honor numbered fifteen courses, and seemed interminable. In addition to fish, rice, chickens, and other domestic products of the country, there was served game of many sorts, including doves, snipes, deer, mountain buffalo, and boar. It was astonishing how many of the dishes were "comida del pais," and must be sampled by the visitor to secure a just conception of the Filipino talent in matters of the palate. The Filipino's table is always set, at least when guests are present, with a tablecloth and napkins and the customary supply of knives and forks. He is very temperate in his use of liquor. I have never seen an intoxicated Filipino."

From such law-abiding, liberty-loving, reliable citizens of the Philippines were recruited the Masons and Katipunans who started the insurrection, and the men who formed the Filipino army in their fight against the friars.

CHAPTER X.

AMERICAN CIVILIZATION IN LUZON.

Before passing from this testimony as to the temperate habits of the Filipinos we wish to call especial attention to this point, and to emphasize it by the following evidence presented by General Whittier to the Paris Peace Commissioners, to be found upon page 501 of Senate Document No. 62 of the 55th Congress:

"I talked with Spanish prisoners at Tarlac, an important military station on the line of the railroad, and they said they had had good treatment only. The wives of two officers had lately visited their husbands in jail (one at Dagupan, 123 miles north), and gave same testimony. Aguinaldo, in a letter of August 1 to our late Consul at Manila, Mr. Williams, said, 'Say to the Government at Washington that the Filipino people abominate savagery; that in the midst of their past misfortunes they have learned to love liberty, order, justice, and civil life.' I believe the natives to be brave (under good leadership), most tolerant of fatigue and hunger, and amenable to command and discipline, if justice and fair dealing rule. They are very temperate, as most natives of the East are. I have never seen a drunken one, and this with the example of our soldiers, whom they imitate in everything else; very quiet, no loud quarrels, very good house servants and cooks."

Before Messrs. Sargent & Wilcox took this tour of investigation, General Wesley Merritt, the American Commander then, made the following memorandum, to be seen upon page 23 of Senate document No. 208 of the 56th Congress, which is as official as any endorsement could be:

"For myself and the officers and men under my command I can say that we have conceived a high respect for the ability and qualities of the Filipinos, and if called

upon by the government to express an opinion it will be to that effect. Wesley Merritt,
"Major-General."

But upon page 25 of this same document is the following account of the first violence and bloodshed between the Americans and Filipinos which must have lowered the Americans immensely in the eyes of all intelligent Filipinos, being only the intimation of the trouble brewing:

"(Telegram received from Aguinaldo, 5:13 a. m., August 25, 1898.)

"General Merritt:

"Concerning trouble between Philippine and American forces at Cavite, I have received notice of the death of one American soldier and three wounded. It is said that this happened by their being drunk. They fired in the air at the beginning, but afterwards fought among themselves.

"General Anderson says death has been occasioned by my people, on account of which I have ordered investigations to ascertain the truth and demonstrate that the Filipinos try to be in harmony with the Americans. If I shall find any one of my people guilty, I shall order severe punishment. Yours respectfully,
"Aguinaldo."

The reply follows:

"Malacanan, August 25, 1898, 8:05 a. m.

"General Aguinaldo, Commanding Philippine Forces, Bakoor:

"Thanks for your telegram. I am glad to learn of your intention to investigate fully. I am desirous with you that harmony should prevail, and request you always, in event of trouble, to communicate directly with me, as you have so wisely done this time. Merritt."

An Associated Press dispatch of August 25, 1898, from Manila, said:

"The friction between Americans and natives requires exceptional ability to avoid total alienation. I find several

high officials of mediocre education who are utterly unacquainted with oriental ideas, and unable to understand the primitive races.

"The American censor absolutely prohibits sending a single word about the Cavite incident of yesterday. A deputation from the press is going to Merritt to protest against the action. The affair began in a drunken American shooting the native sentries who attempted to arrest him. Four natives and one American were killed. Merritt returned their arms to the company which fired upon the Americans presumably inadvertently. The Americans condemn Merritt's course."

From this dispatch it can be seen that two of the vital evils of our Filipino conquest had begun and were flagrant at this date:

The Censorship which deceived Americans at home, and debauchery which disgusted and alienated our Filipino allies and friends through the Philippines.

We wish to place the blame for both exactly where they belong by presenting the facts in the case as they were and are.

As General Otis had not taken the command of the Philippine forces then, he could not be blamed for the origin of the Censorship there.

As it was continued after General Merritt had gone, only the administration or "government" at Washington was, and is, responsible for it.

As to the liquor traffic in the Philippines which sprang from very moderate proportions to a tremendous trade almost immediately upon the arrival of the American army at Manila, the responsibility for that iniquity in the Philippines rests wholly at Washington with the Administration also.

From a few insignificant shacks where vino and native wines were sold, with only three more pretentious resorts for foreigners, it swelled to fabulous size, till liquors

of all kinds came in car load lots to San Francisco to be reshipped in cargoes that filled ocean vessels which followed our fleet in quick succession.

We quote only one of many dispatches on this subject:

"[By The Associated Press.]

"San Francisco, Cal., Oct. 11.—A new trade with the Philippines has sprung up. During the last six or seven weeks no less than fifty carloads of beer and six carloads of cigarettes have been sent there. Milwaukee and St. Louis firms are shipping the beer, and Richmond, New York and several other eastern cities are forwarding the cigarettes. The articles are for the use of the American soldiers, though it is expected that the shipments may be welcomed by the natives."

To show that the Commanding General of the Army felt keenly and acted upon this subject as he did regarding canned beef and other iniquities, we quote again:

"[By The Associated Press.]

"Washington, D. C., July 7.—Major-General Miles has issued the following general order to the army:

"The army is engaged in active service under climatic conditions which it has not before experienced. In order that it may perform its most difficult and laborious duties with the least practical loss from sickness, the utmost care consistent with prompt and efficient service must be exercised by all, especially by officers.

"The history of other armies has demonstrated that in a hot climate abstinence from the use of intoxicating drinks is essential to continued health and efficiency.

"Commanding officers of all grades and officers of the medical staff will carefully note the effect of the use of such light beverages—wines and beer—as are permitted to be sold at the post and camp exchanges, and the commanders of all independent commands are enjoined to restrict or to entirely prohibit the sale of such beverages if the welfare of the troops or the interests of the service require such action.

"In this most important hour of the nation's history it is due the government from all those in its service that

they should not only render the most earnest efforts for its honor and welfare, but their full physical and intellectual force should be given to their public duties, uncontaminated by any indulgences that shall dim, stultify, weaken or impair their faculties and strength in any particular.

"Officers of every grade, by example as well as by authority, will contribute to the enforcement of the order.

"With a view to avoid extreme suffering among wounded horses or mules on the field of battle it is hereby ordered that a veterinary surgeon or some other person detailed by the commanding officer shall accompany troops in an engagement, whose duty it will be to put an end to the agonies of all horses or mules that in his judgment are suffering to a degree requiring such action on his part."

But General Miles, being backed by the "government" at Washington in battling intemperance just about as enthusiastically as he was in the Eagan scandal, the evil was allowed fullest license, as can be seen by the following from the editor of the Wine and Spirit News, who wrote of the "enterprising proportions" which the "liquor business" had reached in Manila a little later, as follows:

"There are 300 licensed places in the city where liquors may be obtained, licenses costing $3 per year. The income of the largest, the Alhambra, is stated on good authority to be $700 per night. Already the street-cars are topped with large signs detailing the exquisite qualities of certain whiskies. One quarter of the daily issue of the principal English newspaper published is devoted to extolling the perfection of a brand of beer, while the largest drug store in town devotes a whole column to advertising its fine line of liquors, with no mention of its medicines."

Since that time it has been sweeping on with our great American schemes of civilization, dealing out death and destruction in its diabolical business.

The following, from the New York Evening Post, explains the situation:

"Clearly the power that can tax or regulate the liquor traffic by military order could suppress it. Having absolute authority it might be supposed that our Methodist President would at least go as far as Colonial-Secretary Chamberlain in trying to stamp out the rum trade in distant dependencies. But the good Mr. McKinley will explain to the anxious temperance workers that he is not a free agent in this matter. In the first place, he needs the license money. The Philippine venture is costing a pretty penny, and there must be something to show on the right of the ledger. Then the dear ladies must not forget that the brewers are our most ardent expansionists. Beer is now our leading export to Manila. To do anything to cut off that trade would enrage the brewers and seriously injure the Republican party in the presidential campaign. Would not the Woman's Christian Temperance Union and the churches rather have beer and whisky flowing like water in Manila than do anything to imperil President McKinley's reëlection?"

The New York Herald explains still further:

"At a conference of the Woman's Christian Temperance Union, called yesterday in the Broadway Tabernacle, Thirty-fourth street and Broadway, Mrs. Lillian M. N. Stevens, national president, reported on the result of her conference with President McKinley the day before on the anti-canteen law. Mrs. Stevens said she had spoken on this law from Maine to California, and had found the sentiment of the country for it. This she told the President when she protested against its nullification by the decision of the attorney-general. 'I told the President,' she said, 'that as commander-in-chief of the army, the people looked to him to aid them in making this righteous law of force, but he said he must abide by the decision of the attorney-general. We asked if that decision was final, and he said yes. We told the President that public sentiment had never been so roused for anything except in the Roberts case, and he said if

Congress enacted a plain anti-canteen law his branch of the government would do its best to carry it out."

The following from the National Advocate brings out a most pitiful part of the programme:

"A brief item appeared in the daily papers recently stating that the war department had received an order from General Otis at Manila for 1,000 pairs of handcuffs and 200 pairs of leg shackles. What for? it is asked. For insane American soldiers at Manila. The item did not surprise us. We were prepared for it. A few weeks ago there sat in our office an officer who came on from Manila in a transport with some 200 insane soldiers who are now in San Francisco. A few days ago we were shown the picture of some other insane soldiers who were then transferred to the hospital at Washington. 'Drink and dissipation,' said this officer, 'with the warm climate, caused insanity in nearly every case.' A chaplain writing from Manila says the cursed American saloon is at the bottom of many a soldier's insanity. As the climate cannot be changed, but the drink can be removed, why not remove it?"

Dr. Crane of Boston brought the truth out in The New York World with great effect, as follows:

"The wrong we Methodists charge to the President, and for which he must answer, is not simply that he supports the canteen and permits the saloon in Manila —and he alone is responsible for its existence there—but that wrong consists in this: He nullifies the law of Congress by which the canteen is abolished; he does this not in a manly, straightforward way by a veto, but by a characteristic shuffle, hiding behind the absurd construction of the law by Attorney-General Griggs. The President, Mr. Griggs, and the editor of the World, all know that the Griggs decision is nonsense. In fact, the Washington Sentinel, the liquor dealers' organ, says: 'Attorney-General Griggs has adopted an evasion submitted by the attorneys of the liquor dealers.' This truckling to the liquor dealers, even to the nullification of a just law, is that which has aroused the Methodists of the nation."

We have refrained from quoting the religious press, fearing it might look like sectarianism, but this we clip from an organ of the President's own denomination, "The Pennsylvania Methodists:"

"My office has overlooked for more than a year the daily procession of soldier boys, dragged by the police from the jail to the mayor's office, and back to jail again for a term, for no more grave offense than drunkenness, many of them having taken their first glass in a McKinley canteen. When the war is over they will go to their homes to trample upon the hearts of father and mother, or wife and children; or possibly by the thousand they will swell the great army of tramps, already a disgrace to our civilization. The sight has wrung tears from eyes unused to tears. Our mission board has put the stamp of its approval on all this as 'gentlemanly,' 'Christian,' 'patriotic,' 'God-fearing.' Let me say to the reader, come and see what I have seen and your blood will boil as my blood is boiling now. If it were otherwise, I should despise myself."

By truckling to the liquor traffic in the Philippines, our government was guilty of shedding the first blood of our Philippine war.

By the debauchery resultant therefrom the Filipinos were disgusted, and by the accompanying insults and injuries were rightfully indignant.

The American saloon as the advance guard of American civilization, was justification for resisting American encroachments, entire.

Our government has betrayed the best interests of our soldiers, the sacred trust of the welfare of the Filipinos, and the noblest sentiments of our country, to murderous greed, the motive power of "criminal aggression."

Two years after the advent of the American army in the Philippines the facts are these, as vouched for by Mr.

William E. Johnson in The New Voice of August 30, 1900:

"There are to-day 1,109 places in the city of Manila where intoxicating liquor is openly and publicly on sale, without counting any situated in alleys or the hundreds of blind pigs. Of these 1,109 places, 103 are full American bars * * * seventy-five beer houses, bottle houses and liquor selling grocery stores. Then about 175 of the brothels have a wine and beer license. * * * There are a multitude of alleys, peep holes and dark places where liquor is sold after the blind pig fashion. * * * So far as the vino selling native and Chinese "shacks" are concerned, I do not believe that my figures include half of them." Referring to the licenses for these native shacks, Mr. Johnson says, "These licenses are not old Spanish licenses, but bear dates of this year, and are signed by Lieutenant Bishop, head of the licensing department. They cost three pesos ($1.50) per year." * * * "This does not include the saloons opened in other cities, or the 200 canteens scattered about the islands."

Mr. Johnson, after giving the figures from an official report, says: "From this official report it appears that, during the first ten months of the American occupation, about twice as much liquor was imported into the Philippines as in the other two years combined" (1893 and 1894, before the rebellion).

Of the only brewery ever operated in the Philippines, Mr. Johnson writes that, "The business had increased 500 per cent within the past two years," as certified to by its superintendent.

Summing up this matter in The New Voice of September 6, 1900, Mr. Johnson says: "In brief, this is the net result of this flood of rum among the troops: During the American occupation, some 60,000 American soldiers have been in the hospitals. One of the chief surgeons of the First Reserve Hospital tells me that of all of these

cases, twenty-five per cent or 15,000 were caused directly by drink. This estimate is corroborated by another of the physicians of the same hospital."

Referring to the insane cases, Mr. Johnson adds in the same issue of The New Voice this sad statement:

"The head of a department in the First Reserve Hospital, who is familiar with the insane cases,—and nearly all of these cases go through the hospital before being sent to the States—tells me that they have shipped from five to thirty lunatic soldiers home on every transport which has sailed since the occupation, and that nearly every case was caused directly by liquor. Taking the average of this official's estimate and multiplying it by the number of transports which have sailed, we have a total of about 900 lunatic soldiers who have been shipped home to the States, nearly all made crazy by drink."

If these were the worst features of the Philippine Infamy it would be bad enough, but they are not, sad to say, as Mr. Johnson writes in The New Voice of August 16, 1900:

"Newspaper men and officials estimate that there are from five to six hundred opium dens in Manila. There are no means available for ascertaining the true number. * * * With one or two exceptions the proprietors of these opium hells have slave girls upstairs whom they rent for immoral purposes. In most cases the upstairs consists of but a single room. Whatever is done in this room takes place before from three to a dozen spectators. It is an orgy of lust, indescribable, unspeakably frightful. Further than this, many of these opium joints have a Chinese gambling room in the rear."

These dens of infamy, where girls are held as slaves for legalized rape, are licensed by the American military tyranny as saloons along with the brothels.

In The New Voice of August 23, 1900, Mr. Johnson says:

"During the first year of the American occupation

eight hundred (800) prostitutes came to Manila." "Not a prostitute can land in Manila without the express permission of the United States military authorities." But, he adds: "Women of this class who pay a 'tip' of $50 to the custom house officers find no difficulty in getting ashore. The best information that I can get in connection with newspaper men, police reporters and officials is that there are now about 200 regularly licensed houses of prostitution in the city. In these establishments there are about 600 prostitutes who are under the direct control of the military authorities, who represent American Christian civilization here. This does not include the swarms of loose women who have rooms and who prowl about the streets. It is simply the list of 'ladies' who submit to a weekly examination by the United States military doctors and pay four pesos a week for the same.

"The prostitution business of the city is run under the supervision of a regular department of the military government, the Department of Municipal Inspection. The chief of this 'department of prostitution' is Captain Todd, who has under him a big staff of assistants, inspectors, doctors, and flunkies of various sorts. This military bawdy house department is run on alleged scientific principles. A most rigid system of control, medical examination and official inspection is in force, the same system which is advertised by zealots to 'remove all danger of contagion of this sort.' No woman is allowed to open an establishment of this kind without express permission of the military authorities who dispense the blessings of benevolent assimilation.' Moreover, she is obliged to take out a wine and beer license at a cost of one hundred pesos every six months. In addition to this, each inmate is obliged to submit to a medical examination once each week by the regularly authorized military physicians, and to pay four pesos for each examination."

We can not venture farther into the details of vice in this volume, but those wishing fuller information as to this iniquity can follow our references.

Whole sections of Manila have been forsaken by re-

spectable families, being ruined by the deluge of dissolute women and drunken debauchees.

A German physician who had spent years in Manila under Spanish rule, recently fled with his family from this reign of rottenness in Manila, saying when he reached Chicago en route for the east, that the Spanish regime was awful, but the American occupation so much worse that he had to leave, now referring to Manila as "a hell hole."

But the blessings of American civilization are not confined to Manila, as the other islands and the Sulu Archipelago are all being "pacified."

In The New Voice of August 30, 1900, Mr. Johnson says: "In the Sulu Archipelago official houses of prostitution have been opened on the canteen plan. * * * The officers were afraid that the soldiers would get beyond control and make criminal assaults on the native women as they had so frequently done in Luzon among the Tagals," which would mean "a sure war."

Mr. Johnson, who spent many months in personal inspection, concludes this article thus: "Of the one hundred thousand troops which have been sent here to civilize the natives, sixty thousand have gone through the hospitals. Of these sixty thousand boys, ten thousand have been stricken with infamous diseases. Moreover, this diseased host of ten thousand soldiers does not include thousands of others who took private treatment of local physicians."

Mr. Johnson informed the writer that his personal canvass of Manila, occupied him for weeks, during which he rode or walked hundreds of miles.

In the course of the conversation he incidentally remarked being taken by native detectives to see a house of ill-fame which was owned by the friars and had been

run, as the officers informed him, for eight years, for the benefit of the priests.

He said it was on "Calle Rosario, near the Escolta—there yet"—if any one challenged his accuracy.

As there were only a few priests in at the time, the detectives left them alone then, as they were "laying for a big haul," as he put it, so this house hardly seems to be under the supervision of the "Department of Municipal Inspection."

We now turn to Messrs. Sargent and Wilcox's report.

CHAPTER XI.

PEACEFUL BUT PATRIOTIC.

In one of his articles in "The Outlook" Mr. Sargent states: "Some years ago, at an exhibition held at Barcelona, Spain, a man and woman were exhibited as representative types of the inhabitants of Luzon. The man wore a loin cloth and the woman a scant skirt. It was evident that they belonged to the lowest plane of savagery. I think no deeper wound was ever inflicted upon the pride of the real Filipino population than that caused by this exhibition, the knowledge of which seems to have spread throughout the island. The man and the woman, while actually natives of Luzon, were captives from a tribe of wild Igorrotes of the hills; a tribe as hostile to the Filipinos as to the Spaniards themselves, and equally alien to both."

These poor barbarians were exhibited in Spain for the purpose of deluding the people there into the belief that the Filipinos were wild savages, utterly uncivilized and unfit for self-government, so that their rights should not be recognized, and Spanish friars, financiers and politicians should have a free hand still to rob and despoil

them, and for much the same reason many of the falsehoods since circulated are being published.

Referring to the religious sentiments of those they met, the report states: "Throughout the valley of the Rio Grande the ordinary ceremonies of worship were almost entirely suspended for want of persons ordained to conduct them. In Ilocos and Union, however, natives had been promptly placed in the sacred offices left vacant by the imprisonment of the Spanish priests; and at the time of our visit they were conducting all the services of the church. Freedom of thought marked the views of every Filipino that I have heard express himself on the subject of religion. Although I certainly have met devout Catholics among them, I judge that that church, on account of the abuses with which it has been associated on the islands, has failed on the whole to secure an exclusive hold on the minds of the natives."

Speaking of Spanish prisoners, including priests, soldiers and civil officials, the report states: "We have seen representatives of each of these three classes in these towns. We could detect no signs of previous ill treatment, nor of undue restriction. On the contrary, they appeared to possess the freedom of the town in which they lived." Of one place it says: "There are no Spaniards here, with the exception of two or three merchants. One of these we have met. He is pursuing his business entirely unmolested." (See Par. 43.)

This report, endorsed as it is by Admiral Dewey, ought to be a sufficient rebuke to those who have vilified the Filipinos for brutality to their prisoners.

The fact that Spanish merchants were permitted to continue their business in peace and prosperity during their war with Spain is proof of their humanity.

Those who question or cavil at this statement we will

refer to Admiral Dewey's unqualified official endorsement and his own official statements by cable.

But to resume with Mr. Sargent's statements:

"Throughout the island a thirst for knowledge is manifested, and an extravagant respect for those who possess it. I have seen a private native citizen in a town in the interior exercise a more powerful influence than all the native officials over the minds of the inhabitants, simply because he was known to have been educated in the best schools at Manila, and was regarded for that reason as a superior man. The heroes of these people are not heroes of war, but of science and invention. Without rival, the American who is best known by reputation in Luzon is Mr. Edison, and any native with the slightest pretension to education whom you may question on the subject will take delight in reciting a list of his achievements. The ruling Filipinos, during the existence of their provisional government, appreciated the necessity of providing public schools to be accessible to the poorest inhabitants.

"We heard many tales, and were in a position to authenticate them to a great extent, of deeds that told in glowing terms of the endurance and courage the Filipinos could display when impelled by a sufficient motive. The revolution in Luzon Island was by no means a simultaneous uprising of the population, and in its early stages the force that opposed the Spanish power was not overwhelming in its numbers. In the provinces far in the interior particularly the earlier encounters found the advantage in the hands of the Spaniards, whose opponents were but small bands of the most daring and desperate natives of the vicinity, poorly armed, and entirely without organization or discipline.

"Yet these pioneers of rebellion did win brilliant and surprising victories, and by their success encouraged their more timid neighbors to join their fortunes to the cause. * * *

"At the time of our journey the patriotic enthusiasm of the population was everywhere at its height. The boast of every inhabitant was the national army, whose

organization was then being rapidly perfected. Commissions were eagerly sought by the young men of the higher class, and there were more volunteers for service in the ranks than could be armed or uniformed. It was universally asserted that every preparation should be made to defend the newly won independence of the island against all foreign aggression. The older Filipinos, especially those of wealth and influence, declared their desire to give every support in their power to the cause, and were as much a part of the warlike movement as those who actually took up arms.

"That the civil power should be placed in the same hands was a dangerous experiment, but at the same time a necessary one. The first object of the Filipinos had been to win their independence; the next was to defend it. For both these purposes they had need of their best fighting material, and the selection was made accordingly. The result proved more fortunate than there had been reason to hope. While exercising absolute authority throughout the island and governing entirely by military law, the leaders of the army appeared, nevertheless, to endeavor to mete out justice to all classes alike.

"They continued, moreover, to assert their intention to relinquish their temporary power when the establishment of a permanent peace should make such a step possible, and gave most encouraging proofs of the good faith with which they spoke.

"On the whole, as far as I could judge, the tendency was upward. The young officers displayed an earnest desire to improve their minds for the benefit of the state, and seemed to be impelled by the ambition to prove themselves worthy of the trust that had been confided in them."

Especial attention is asked to the following passages in this report, as they go to prove the truthfulness of the last, and the good faith of the military officials in their avowed intention to relinquish their authority to civil officials as soon as peace made it possible, which was questioned by many skeptical persons.

We wish also to call attention to the fact asserted therein, that a native priest presided at the official ceremony described.

"At Aparri we went alongside the Philippina, and reached the wharf by crossing this vessel. We were met on board by Commandante Leyba, military commander of the province of Cagayan. We were taken to a private house, where we were quartered during our stay at Aparri. Here we met Colonel Tirona, commander of the military district, including the provinces of Nueva Vizcaya, Isabella, and Cagayan. He welcomed us cordially, and continued from that time to treat us in a very friendly manner. We remained at Aparri three days, until the departure of the steamer Oslo, November 9. (Par. 41.)

"The steamer Saturnas, which had left the harbor the day before our arrival, brought news from Hongkong papers that the Senators from the United States at the congress of Paris favored the independence of the islands, with an American protectorate. Colonel Tirona considered the information of sufficient reliability to justify him in regarding the Philippine independence as assured and warfare in the island at an end. For this reason he proceeded to relinquish the military command he held over the provinces, and to place this power in the hands of a civil officer elected by the people. On the day following our arrival in Aparri, the ceremony occurred which solemnized this transfer of authority in the province of Cagayan. The presidentes locales of all the towns in the province were present at the ceremony, conducted by a native priest. After the priest had retired Colonel Tirona made a short speech, stating that, since in all probability permanent peace was at hand, it became his duty to relinquish the authority he had previously held over the province, and to place it in the hands of a civil officer elected by the people. He then handed the staff of office to the man who had been elected 'jefe provincial.' This officer also made a speech, in which he thanked the disciplined military forces and their colonel for the service they had rendered the province, and assured them that the work they had

begun would be perpetuated by the people of the province, where every man, woman and child stood ready to take up arms to defend their newly won liberty, and to resist with the last drop of their blood the attempt of any nation whatever to bring them back to their former state of dependence. His speech was very impassioned. He then knelt, placed his hand on an open Bible, and took the oath of office. He was followed by the three other officers who constitute the provincial government, the heads of the three departments—justice, police, and internal revenue. Every town in this province has this same organization. At the time of our departure Colonel Tirona planned to go within a few days to Iligan, and from there to Bayombong, repeating this ceremony in the capital city of each province." (Par. 42.)

CHAPTER XII.

THE FILIPINO NAVY.

Before proceeding further with this report we wish to verify the statement herein made, that from such men as these came the Freemasons, Katipunans and Filipino patriots who have been and still are fighting the fearful battle for freedom and independence.

Upon page 422 of Senate document No. 62, after referring to Aguinaldo's arrival at Cavite in May, 1898, Gen. F. V. Greene, in his "Memoranda concerning the situation in the Philippines on August 30, 1898," which was included in the evidence presented to the Paris Peace Commission, stated:

"Soon afterward two ships which were the private property of Senor Agoncillo and other insurgent sympathizers, were converted into cruisers, and sent with insurgent troops to Subig Bay and other places to capture provinces outside of Manila. They were very successful, the native militia in Spanish service capitulating with

their arms in nearly every case without serious resistance."

In referring to the formation of the little Philippine navy which Admiral Dewey quietly confiscated without warning after he had finished using his Filipino friends and was ready to betray them for the benefit of their mortal foes, the friars, who had been "our common enemy," Aguinaldo stated in his official "Review of the Philippine Revolution":

"Shortly after, the Spanish steamer Compania de Filipinas arrived at Cavite, having been captured by the revolutionists in the waters of Aparri. This ship was at once provided with artillery and dispatched with troops to Olangapo, but I was obliged to order another gunboat to bring her back, at the request of Admiral Dewey, in order to determine the claim of the French Consul upon this steamer. Upon being informed that the Compania de Filipinas had been captured while flying the Spanish flag, Admiral Dewey refrained from taking up the matter, transmitting to me the letter of reclamation from the French Consul, and declaring that he saw no reason why his forces should interfere.

"Thus this incident ended, which demonstrated clearly the recognition and protection which Admiral Dewey accorded to the Philippine revolution.

"The Filipinas, for such was the name of the steamer henceforth, renewed her trip to Olangapo and on returning took on board the detail of troops sent to liberate the provinces of the valley of Cagayan and the Batanes Islands from the power of Spain. This steamer, which afterward changed her name again and is now called Luzon, ran aground in the Rio Grande of Cagayan and damaged her machinery, where it can be seen to-day.

"In all the expeditions, our ships, before clearing, saluted the Olympia as flagship, fulfilling thus the duties of international courtesy, our salutes being replied to with equal demonstrations of friendship."

The New Orient of Manila, under date of December

30, 1899, contained the following account of the steamer "Filipinas," under censorship editing:

"The steamer Compania de Filipinas, which figured prominently in the Subig Bay muddle, but which has recently been reported in the lost, strayed or stolen column, has been found, concealed in the Cagayan River, where she was deserted by Admiral Vincente Catalan of the insurgent navy." * * *

"During the period which followed the taking of Manila Catalan led a mutiny while returning from the port of Aparri. * * * He placed the vessel under the Katipunan flag and sailed into Subig Bay. An unsuccessful attempt was made by Catalan to have the gunboat Irene (German) recognize the flag the vessel flew."

According to all accounts of this occurrence, American, German and Spanish, the Irene interfered with the Filipino attack, and, refusing to recognize her flag, fired upon the Filipinas, which withdrew and informed Admiral Dewey of the trouble, then returned with flying colors, and the United States warships Concord and Raleigh, while the Irene steamed away, and the Spaniards surrendered "without serious resistance."

After a few shots were fired they raised the white flag, and, according to Capt. Coghlan's account, commanding the Raleigh at the time, the prisoners, property and place were turned over to the Filipinos, unconditionally, though the Spaniards are still protesting.

This is one of the many instances which illustrate the faithful co-operation of the Americans and Filipinos, as allies, and proves that the "Katipunans" came to the aid of the Americans and acted as our loyal allies till Admiral Dewey no longer needed to "use" them as such.

Then he seized their ships, confiscating their little navy without notice or warning of any kind. This act in itself was surely as hostile as any declaration of war or attack could possibly be.

Yet the first Philippine Commissioners, in their preliminary report claiming that there were no overtures upon our part for co-operation, said:

"Nor was there any co-operation of any kind between the contending respective forces, and the relations between them were strained from the beginning."

Of this interesting episode Admiral Dewey sent the following official report by cable, which was given out by the Washington government July 13, '98:

"Aguinaldo informs me his troops have taken all of Subig Bay except Isla Grande, which he was prevented from taking by the German man-of-war Irene. On July 7 the Raleigh and Concord went there; they took the island and about 1,300 men, with arms and ammunition. No resistance. The Irene retired from the bay on their arrival. * * *—Dewey."

According to an Associated Press dispatch of that same date the commander of the Irene explained that he had interfered under the usual subterfuge "in the cause of humanity." Of this occurrence Mr. McCutcheon sent to the Chicago Record the following special cable:

"A Spanish garrison in a fort on Isla Grande, in Subig Bay, was compelled to surrender to the Americans last Wednesday by the Raleigh and Concord, which were sent against it by Admiral Dewey.

"The incidents leading up to the capture were quite remarkable. Some weeks ago the Spaniards on the island had been driven thither for refuge by the furious attacks of the insurgents on the mainland. There they had maintained themselves successfully. On July 5, however, the insurgents captured the Spanish steamer Filipinas, near Subig Bay, killing four of the ship's officers during the fight. The Filipinas was turned over to the insurgent army, which straightway converted it into a warship and used it in an attempt to capture the Spanish garrison on the Isla Grande.

"Soon, however, the insurgent ship came in from Subig

Bay to Manila Bay with a tale of woe for the ear of Admiral Dewey. The German warship Irene had interfered to prevent it from capturing the Spaniards and was still in Subig Bay to protect the garrison. Thereupon Admiral Dewey sent the Raleigh and Concord to take the fort on the Isla Grande. Arriving before it the Raleigh fired some shots at the fort, but did no damage. However, the garrison promptly surrendered to the Americans. The Irene was in the bay at the time, but had nothing to say about the capture. At the fort were 400 Spanish soldiers with arms, 100 sick and 100 women.

"These prisoners will be turned over to Gen. Aguinaldo by the Americans under the promise that they will receive good treatment." * * *—John T. McCutcheon.

Though the incidents in this case have become historic, even to the turning over of our Spanish prisoners by the Americans to the tender mercies of our Filipino allies, whom the American mercenaries now call "savages, cutthroats," and countless other abominable names, yet, notwithstanding this, the first American Philippine Commission declared in their preliminary report, strange to relate: "There never were any preconcerted operations or any combined movement by the United States and Filipinos against the Spaniards."

Comment seems superfluous, but to make the best of it, and suppose that the other commissioners did not know what was done at that time and place, how could we say this for Admiral Dewey who directed operations then and there as commander of the American fleet? If ignorantly they rendered a false report upon a matter of such overwhelming importance to millions of immortal souls, their guilt is almost, if not altogether, as great as though they knowingly falsified the facts in the case, as they could have ascertained the truth.

May God have mercy on America, and upon those

who, we believe, wish to be great and good men, who have been misled and have misled our land of liberty from the highway of freedom and the plain path of duty into those despotic ways of old from which He led our forefathers long ago, and from which they fought so valiantly to deliver themselves and their descendants, as the Filipinos are fighting to-day.

Long before the report of Messrs. Sargent and Wilcox was made Aguinaldo had written to President McKinley a letter, to be found on pages 360-1 of Senate document No. 62, in part as follows:

"You well know that if God favors the triumph of your arms to-day, to-morrow he may defeat them." * * * "A people * * * thoroughly civilized, as nearly two-thirds of them can read and write, and as they have in their midst many men of high attainments in the sciences and arts, should not be sold as if it were a lamb to be exploited for the greed of another nation. * * * A people which trusts blindly in you not to abandon it to the tyranny of Spain, but to leave it free and independent, even if you make peace with Spain, and I offer fervent prayers for the ever-increasing prosperity of your powerful nation, to which and to you I shall show unbounded gratitude, and shall repay with interest that great obligation. Your humble servant,

"Emilio Aguinaldo."

So blindly were they trusting us, according to this report, which bears Admiral Dewey's official endorsement for reliability, that even then, November 9, 1898, the military commander of that province was relinquishing his authority and handing the reins of government over to the civil officials duly elected by the people, because they believed the reports of the Hong Kong papers, which stated that "the Senators from the United States at the congress of Paris favored the independence of the islands with an American protectorate." (Par. 42.)

The statement in paragraph 41 that "at Aparri we went alongside the Philippinas, and reached the wharf by crossing this vessel, which was the 'Filipinas,' which flew the Katipunan flag at Subig Bay, shows the insurgents in this section to have been Katipunans, as we have claimed."

We will now resume with paragraph 53 of this report.

CHAPTER XIII.

AN INTELLIGENT DEMOCRACY.

"The Philippine officers, both military and civil, that we have met in all the provinces that we have visited have, with very few exceptions, been men of intelligent appearance and conversation. The same is true of all those men who form the upper class in each town. The education of most of them is limited, but they appear to seize every opportunity to improve it. They have great respect and admiration for learning. Very many of them desire to send their children to schools in the United States or Europe. Many men of importance in different towns have told us that the first use to be made of the revenue of their government, after there is no more danger of war, will be to start good schools in every village. The poorer classes are extremely ignorant on most subjects, but a large percentage of them can read and write. (Par. 53.)

"In the provinces of Nueva Icija, Nueva Vizcaya, Isabella, and Cagayan the native priests have no voice whatever in civil matters. The Catholic church itself seems to have very little hold on the people of these provinces. Many men have expressed to us their preference for the Protestant church. In Ilocos Sur and Union there are many more priests than in the other provinces mentioned. Every pueblo and barrio has its cura, and there are higher officers of the church in the larger towns. They appear to have an important influence in all civil matters. (Par. 56.)

"Of the large number of officers, civil and military,

and of leading townspeople we have met, nearly every man has expressed in our presence his sentiment on this question. It is universally the same. They all declare they will accept nothing short of independence. They desire the protection of the United States at sea, but fear any interference on land. The question of the remuneration of our Government for the expense of establishing a protectorate is never touched upon. On the subject of independence there is again a marked difference between the four provinces first visited and those of Ilocos Sur and Union. In the former there is more enthusiasm, the sentiment is more of the people; in the latter it is more of the higher class and of the army." (Par. 57.)

To the foregoing testimony we could add almost any amount in confirmation, but will turn to official reports for verification.

The official report of the first Philippine Commission contains the following plain statements upon pages 119 and 120:

"The Commission, while not underrating the difficulty of governing the Philippines, is disposed to believe the task easier than is generally supposed. For this confidence * * * it has the following among other grounds: First—The study by educated Filipinos of the various examples of constitutional government, has resulted in their selection, as best adapted to the conditions and character of the various people inhabiting the archipelago, of almost precisely the political institutions and arrangements which have been worked out in practice by the American people; and these are also, though less definitely apprehended, the political ideas of the masses of the Philippine people themselves.

"This point has been frequently illustrated in the course of the preceding exposition, and it must here suffice to say that the Commission was constantly surprised by the harmony subsisting between the rights, privileges, and institutions enjoyed by Americans, and the reforms desired by the best Filipinos.

"Secondly—In addition to the adaptation of the American form of government to the Filipinos, the Filipinos themselves are of unusually promising material. They possess admirable personal and domestic virtues; and though they are uncontrollable when such elemental passions as jealousy, revenge, or resentment are once aroused, most of them, practically all of the civilized inhabitants of Luzon and the Visayas, are naturally and normally peaceful, docile, and deferential to constituted authority. On the suppression of the insurrection, the great majority of them will be found to be good, law-abiding citizens. Thirdly—Though the majority of the inhabitants are uneducated, they evince a strong desire to be instructed, and the example of Japan is with them a cherished ideal of the value of education. A system of free schools for the people, another American institution, it will be noted, has been an important element in every Philippine program of reforms. Fourthly—The educated Filipinos, though constituting a minority, are far more numerous than is generally supposed, and are scattered all over the archipelago; and the Commission desires to bear the strongest testimony to the high range of their intelligence, and not only to their intellectual training, but also to their social refinement as well as to the grace and charm of their personal character. These educated Filipinos, in a word, are the equals of the men one meets in similar vocations—law, medicine, business, etc.,—in Europe or America."

Upon page 101 is the following statement:

"The Filipinos to-day (always excepting the Sulu groups and parts of Mindanao) are a pure democracy without distinctions of birth or rank; a mass of people without hereditary chieftains or rulers."

CHAPTER XIV.

SULU SAVAGERY.

To bring the facts in the case clearly to view we must present the opposite picture of it.

President Schurman of the first Philippine Commission also said of the natives of the Sulu Archipelago and Moro subjects of the Sultanate:

"They are * * * powerful, religious fanatics * * * who care nothing for death, and believe that the road to heaven can be attained by killing Christians."

Gen. E. S. Otis, in his official report of August 31, 1899, upon the 157th page, states that "The Sultan's government is one of perfect despotism, in form at least. * * * The Moro political fabric bears resemblance to the state of feudal times—the Sultan exercising supreme power by divine right," life or death of any under him being subject to his caprice.

Article 3 of the treaty with the Sultan provides that "All their religious customs shall be respected," which includes among some tribes horrible human sacrifices.

Some of these are nature worshipers, who enslave captives taken in tribal conflicts, and sacrifice them to appease their demon deities when in trouble.

But this being a "religious ceremony," like the Mohammedan "juramentado," when a fanatical Mohammedan goes forth to kill every Christian he can run amuck of, must of course "be respected" by the highly civilized, enlightened and humane government at Washington, which would seem to know no law except that of the almighty dollar, expediency and duplicity.

The 10th article of this treaty allowing human slavery in the Sulu Archipelago, contrary to the 13th Amendment of the Constitution of the United States, which prohibits slavery in the United States or "any place subject to their jurisdiction," shows that such trifles as the Constitution of our country are of no account to our present "rulers."

To impress upon the reader the importance of these points we will bring another eye-witness to the stand.

Taking the report of the Paris Peace Commission, on page 577 of Senate Document No. 62, part 2, 55th Congress, we find a statement by Claes Ericsson telling of a trip he took to the benighted island of Palawan in 1894, from which we select a few passages, as follows:

"The next day I called upon Paduka Magasori Maulana Amiril Mauminin, Sultan Muhammad Harun Narassid, Iang de per Tuan, ex-Sultan of the Sulu Islands, once the home of the most bloodthirsty pirates that ever sailed the China Sea, which is saying a great deal. On arriving at the royal village of Bolini Bolini, which comprised 'the palace' and half a dozen various huts of bamboo, my presence was announced by a gong stroke, which brought out the master of ceremonies. Invited to step within, I crawled up the bamboo ladder—the 'palace' stood on the usual piles—crossed the veranda, and in the farthest apartment found his highness of the many titles sitting cross-legged on a divan.

"The ex-Sultan is all powerful in Palawan. The Spaniards have no real authority, and never interfere with the natives, except when Europeans or Chinamen are concerned. Some idea of the situation may be gathered from the following incident which happened during my stay at Marangas: The Sultan's son, a boy of ten, desiring to visit Lieutenant Garcia, came with a crowd of retainers at his heels, all armed to the teeth with guns, pistols, spears and the seldom absent kris. Every man pressed into the stockade. Had the Spaniards tried to keep them out, there would have been a fight. The danger was great, but all passed off quietly, although a few weeks before a Sulu who had stolen by the sentries ran amok at the lieutenant, who would have lost his life within his own stockade had not half a dozen soldiers come to the rescue. At that time there was fighting almost daily in the Sulu Islands and Mindanao."

Of another experience, with the common people rather than royalty in this instance, Mr. Ericsson wrote:

"In the evening one of my Sulus came and whispered in my ear: 'Tuan, datu, him say, Ada orang putih naik disini, baik buleh, taki djangan dia balek,' which, translated, means, 'Sir, the datu (chief) has said, 'Let the white man come here, but take care that he does not return.'

"The prospect was not pleasant. I consulted Minico (a Manila Filipino) at once. He informed me that it was generally known that the datu of the district and the Sultan were not on friendly terms, meaning that if his highness of Bolini Bolini could catch the chief, kris or bowstring would speedily settle the quarrel; but Minico did not think the datu would harm me. He was inclined to believe that the Sulus wished me to hasten from the neighborhood of the Panglima's village without coolies for some motive of their own. An hour afterward the faithful fellow touched my arm, signing me to follow him. With a finger on his mouth he led the way to the hut occupied by my rascally crew. Approaching noiselessly, we listened to their conversation. They were talking about me. I heard one suggest that a push over a cliff would be the safest way to compass my end. Another declared that would be foolish. It would be much better to take me a long way up the mountains and hold me there for a ransom of $300. The majority seemed to be of this opinion, and Minico and I stole away. Between the datu and the 'Men of the Sea' I seemed likely to come to grief, but forewarned is forearmed.

"We ascended the mountain next day. Nothing happened, perhaps because my revolver was seldom out of my hand. Leaving men to collect the plants, I returned with the Sulus to the coast and embarked for Marangas."

With his next scene we return to the regions of royalty.

"Wanting coolies for a journey to Datu Gnah's village and an ascent of Panilingan Mountain, I paid the Sultan another visit; but the master of ceremonies whispered that the moment was unfavorable. His highness was susa—that is, he had been vexed or troubled.

"By means of direct inquiries I learned the nature of

his susa. It is a rather common story in the far East. Unable to lodge the whole of his wives in the 'palace,' his highness boarded a few of them—not the prettiest, I suspect—in the houses of his followers. One of these peris, an outcast from the Palawan paradise through want of room, consoled herself in the usual way—quite innocently, I was assured. The news reaching the Sultan, he sent for the venturesome lover and smilingly bade him be seated opposite himself. Not being altogether an idiot, the man had come armed. From his sarong the jeweled handle of his kris protruded, plain to see. After a few complimentary commonplaces had been exchanged his highness remarked the weapon:

"'Allah has been good to you, S'Ali,' he said. 'Those emeralds are very fine, and the diamonds are as stars in the Heavens. If the blade match the hilt, you have a treasure. Show it to me.'

"Thrown off his guard, S'Ali drew his kris from its sheath, and holding it by the wavy blade, presented it to the Sultan. Instantly half a dozen of his highness' attendants threw themselves upon the unfortunate fellow. He was overpowered in a moment and his hands securely tied behind his back.

"'Take him out,' said the Sultan, still smiling.

"S'Ali was led away and lowered to the ground. Not a word did he utter. It was Kismet. Why waste his breath? I did not learn the manner of his death, by kris or bowstring. Let us hope it was the first. In the hands of a skillful executioner the kris is a merciful weapon. He was buried in the jungle behind the Sultan's 'palace.'"

Such despotic savagery has not only the sanction but support of the great Christian Republic of America, even to the payment of so-called "salaries," really bribes, to induce its chiefs to allow our democratic flag to float in peace over their, as General Otis has termed it, "perfect despotism," but the Christian Filipino Catholics who seek democratic freedom under republican government must be hunted to death, or unconditionally surrender.

Upon page 553 of Senate Document No. 62 is a paper

prepared by Mr. Frederick H. Sawyer, British Consul for the Philippines for 1885, forwarded as evidence for the Paris Peace Commissioners under date of August 26, 1898, from which we quote one paragraph only, by way of contrast with the scenes among the Sulus:

"Perhaps the most remarkable talent of the Tagal is his gift for instrumental music. Each parish has its brass band supplied with European instruments and generally wearing a uniform. If the village is rich there is usually a string band in addition. These bands perform operatic and dance music with the greatest precision, and their services at balls and other entertainments can be obtained at a moderate cost. Dancing is a favorite amusement among the natives and half-castes, and they dance in the European manner, waltzes, polkas, and the old-fashioned rigadoon. The brilliant dresses of the native women produce a fine effect in a well-lighted ball room. The Grand Duke Alexis thought the ball given him by Don Joaquin Arnedo Cruz of Sulipan one of the most brilliant sights he had ever seen."

We call the world to witness from the facts presented in this case that the pretence that the real reason for not allowing the civilized, Christianized, intelligent Filipino native Catholics the liberty of self-government, under their own leaders, with republican institutions like our own, because of unfitness, is the most abhorent and apparent hypocrisy.

The fact that the savage, degraded barbarians and semi-Mohammedans of the Sulus and Mindanao have been allowed their own government under a most despotic rule, contrary to all our traditions, with such "religious" customs as polygamy, slavery and human sacrifices, is proof positive of this assertion.

The reasons for this are easily seen. There are no friars to be freed, and no stolen estates to be restored,

and no rich parishes to be retained among the Mohammedans against the will of native Catholics.

CHAPTER XV.

FREEMASONS AND KATIPUNANS.

That there may be no misapprehension as to the relations of the Masonic order and the Katipunan Society in the Philippines, we quote the following article upon this subject in the "New Orient" of Manila dated December 9, 1899, which seems to state the case quite clearly, and, as we believe, quite correctly:

"The Katipunan Society was an outgrowth from the Masonic order. Dr. Rizal, its founder, was a Freemason, and though the two societies are distinct and have no official connection, it is well known that the leading Katipunans were Masons, and that the older order formed the strength and bulwark of the younger. This is shown in the fact that the hostility of the Katipunans was strongly directed against the friars, who had long persecuted the Masons, at one time imprisoning no fewer than 3,000 of them in the dungeons of Manila. This the Masons did not forget, but bided their time for revenge. The Katipunan Society was organized as the great agent of retribution upon these oppressors, and indeed, upon the Spaniards as a whole, who were to be destroyed by any means, fair or foul.

"Dr. Rizal was not only the founder of the Katipunan Society, but it was he who drew up its constitution and devised its mystic rites. These were of a dread and impressive character, in harmony with the remorseless nature of the oath taken by the members, a terrible obligation which breathed vengeance upon Spain and everything Spanish. The ceremonies were as weird and mysterious as Oriental ingenuity could devise. Each member of the organization received the 'brotherhood mark,' which was an incision made on the left forearm or the left knee with a knife of peculiar form, the handle of

which was covered with the peculiar symbols of the society. The candidate was further obliged to sign the roll of the order with his own blood. The third finger of the left hand was pricked until the blood flowed, and with this finger the name was traced on the paper. The cicatrice caused by the knife wound served one useful purpose. It was adopted as a mark of recognition, the mystic mark of the association. The work or the plans of the league were never discussed with one who did not bear the significant mark of brotherhood.

"The Katipunan instantly sprang into popular favor. Its operations, however, were conducted with the greatest secrecy, for the Spanish authorities soon became aware of its existence, and recognizing its threatening character, resolved to destroy it, root and branch. But this it was by no means easy to do. The seeds of disaffection had been scattered far and wide over the islands, and wherever they fell there sprang up a branch lodge of the great order, whose central society was at Cavite. But though it was too widespread and too secret to be exterminated, it had one prominent martyr. Dr. Rizal was at length suspected of being the chief agitator in the revolutionary movement and paid the penalty with his life.

"Many of its members, indeed, I know to be in the ranks of the insurgents to-day, but the society, since it has attained its aim in the expulsion of the Spaniards, is no longer so powerful and united as it was. There have been one or two attempts at its revival, that it might be used against the Americans, but fortunately these have failed. The total membership reaches the large figure of 50,000. Ramon A. Lala."

In confirmation of the fact that many members of the Masonic or Katipunan Societies fought in the Filipino ranks, we quote from an interview with Sergeant Fritz Andreae, which was published in "The Chicago Record" and related to the capture of himself and Wm. H. Reeves, Jr., as follows:

"We went to the Philippines in June, 1898, and were there when Manila was captured. We had charge of

photographing for the war department. Gen. Otis wanted some photographs of the insurgent intrenchments, and he sent us to Dagupan, at the terminus of the railroad, about 127 miles from Manila. We wore white duck suits and pith helmets, and the only indication that we were American soldiers was the chevron on our arms.

"Now Aguinaldo had issued a special edict against photographing, and when we were captured we were about to be treated as spies—taken out and shot. We knew we must fight for time, so we pretended 'not to understand,' though we did. The officers sent for an Englishman who lived in the town, and I found that he belonged to the same fraternal society that I did."

The interview went on to state that they were thereupon set free and treated as trusted friends instead of treacherous foes.

The writer asked Sergeant Andreae what fraternity it was that saved him, and he replied that the Englishman was a Freemason, and he had found many members of that organization in the Filipino army and throughout the country.

As soon as they had been released they were accorded every kindness and courtesy wherever they went. Returning to Manila by way of Malolos, they visited Aguinaldo's headquarters and heard him deliver his address upon the celebration of the Filipino Independence Jubilee, September 13, 1898, witnessing the ceremonies of that occasion with great interest.

Coming in contact with the Filipinos, and becoming acquainted with the people in their homes and social life, and attending the sessions of the Philippine Congress, they were astonished at the civilization, culture and refinement that they found among them.

Having strong friends in influential quarters at home, as soon as they reached Manila they telegraphed to

Washington: "For God's sake get us out of this country," and returned to America to tell the truth of the situation as they had seen it.

Sergeant Andreae declared in an interview published in Chicago papers: "I want to be understood to say that a horrible wrong is being done by prosecuting the war in the Philippines. The natives are civilized and industrious, and are capable of self-government."

During a brief stay in Chicago Messrs. Andreae and Reeves delivered an illustrated address at All Soul's Church, arousing intense sympathy and interest in the Filipino cause among their auditors, and their experiences, though more recent and told in stronger terms, could not have been more strikingly corroborative of the report of Messrs. Wilcox and Sargent, endorsed so strongly by Admiral Dewey officially, and forwarded for official information.

Expecting to find uncivilized, or semi-civilized savages, they were astonished to find homes of wealth and refinement, and schools wherein the children surprised them, with their knowledge of rudimentary education.

The familiar sounds of both sewing machines and pianos greeted them, while brass bands and orchestras abounded.

Their description of the formal declaration of the Philippine Republic at Malolos, with their photographic views of its scenes, showed a state of civilization that would have been creditable to any of our Central or South American Republics.

The pictures of the Filipinos' trenches after the battles told a pathetic tale of valor that knew no fear or flinching in their heroic life and death struggle for liberty, where their defences were piled deep with dead and wounded Filipinos.

As soon as one man fell a dozen were ready to grasp the gun from his dead hands and face the foe fearlessly, to fall in turn, in the unequal contest against Gatlings, automatic and rapid-fire guns and American artillery.

Armed with nothing but bolos or knives, they were known to stand and die by the thousands thus.

Lest it might be thought that because he was a Freemason Sergeant Andreae fared unusually well, we will quote from an Associated Press dispatch dated Manila, Sept. 30, 1899:

"This has been an eventful day with the northern outpost of Americans at Angeles. Early this morning the Filipino commission appeared. The Americans followed." * * *

Then comes a description of the Filipinos which we omit passing to the coming of the prisoners.

"There soon appeared a second party of fourteen Americans, marching between files of insurgent soldiers. They looked the picture of health and were dressed in new Filipino uniforms of blue gingham, carrying monkeys and other presents from Filipino friends."

Then comes an account of the interview of officials which we pass for this testimony: "The prisoners unanimously praised their treatment. One man said: 'We have been given the best the country afforded—fine houses for quarters, servants, good food and plenty of wine and money allowance. Aguinaldo visited us and shook hands, but three of the boys refused to shake hands with him.'"

"Judging from the stories of the prisoners they must have been lionized by the people. * * * They agree in saying that the Filipinos all say they are 'tired of war, but will fight for independence to the last.'

"The released soldiers also say the idea of independence has taken firm hold of the Filipinos, and they threaten if

conquered to exterminate the Americans by assassination.

"Aguinaldo, they said, seemed popular among all the people the prisoners met."

While the Filipinos had supplies, their prisoners fared well, apparently.

During a private interview with Sergeant Andreae, he informed us that the Macabebes, from whom have come the only really friendly natives, and who have formed the volunteer scouts for the Americans, were bitter enemies of Freemasonry, being most loyal to Spain and Romanism.

As this is the case we call their acknowledged leader as a witness, quoting from the Manila Times of May 9, 1900:

"Colonel Blanco writes to the 'Progreso' protesting against the scandalous insinuations of the 'Libertas' as to his sincerity and honor. These insinuations were the immediate cause of the visit paid by representatives of the 'Progreso' to the 'Libertas' office last Saturday, when the friars prepared an ambush and attacked the 'Progreso' men with sticks and other weapons, as already reported.

"Blanco is a colonel of the famous Macabebe Volunteers, who retained their loyalty to Spain up to the very last. Colonel Blanco says that he and his volunteers have as yet received no pay from Spain for their services, as alleged by 'Libertas,' and that though he expects his men will get paid ultimately, he himself resigns all claim because he wants nothing. As to the friars, he mentions some interesting facts.

"First, in San Fernando de la Pampanga, the Vicario Foraneo of the province refused a drink of water to a wounded and blood-stained Spanish soldier. General Monet, hearing of this, was going to shoot the vicar forthwith, when Colonel Blanco, by some authority he calls 'royal prerogative,' interceded and got him off.

"Again in the town of Macabebe the friar in charge of

the parish was trying to collect 25 cents for every candle which was used in the temporary hospital, night after night, while the sick and wounded were being looked after. These candles only cost five or six cents each, but it has been customary for friars to have a monopoly of the sale of candles and to charge high prices because the candles were supposed to be blessed. The Spanish General thought this an outrage in the case of the sick and wounded, whatever it might be in the Sin-Shifting business, and was going to severely punish the rapacious friar. Blanco again used his influence to save the man from well deserved punishment.

"Again in Macabebe, when the rebels had the place within their grasp, they offered to spare all Spaniards if the twenty-two friars who had taken refuge there were handed over. Blanco, acting simply on the principle that Spaniards ought to stand by each other, refused to hand them over and took the consequences.

"Blanco, as a Filipino loyal to Spain, fully appreciated the injury that the friars did to the Philippines as well as to Spain in causing so much hatred to the Spaniards solely on account of the friars. Yet he always treated them honorably and considerately, yet all the thanks he gets from the friars is to be cursed as a filibuster, a scoundrel, and, worst of all, a Mason, and the wonder is that they have not made away with him.

"In Macabebe, his native town, he is at any time he wishes absolute king, reverenced by all the Macabebes as their chief, whatever flag he chooses to serve. Moreover, during the time that he was Governor of the island of Seipan, in the Marianas, his example and influence among the simple natives was such that they have petitioned to be permitted to retain Spanish nationality. This love for Spain, says Blanco in his letter to the 'Progreso,' cannot be placed to the credit of the Spanish friars, who compelled the dead to be thrown into the sea if the sum of four dollars was not forthcoming for decent Christian burial.

"Finally, Colonel Blanco, while disclaiming any intention to glorify himself for his services to Spain, points out the undoubted fact that his own place, Macabebe,

is the most loyal in the whole archipelago, and his own people are a standing proof of what Spain might have done with all the Filipino nation."

Possibly our own pro-friar, Spanish sympathizing politicians, may learn a lesson from what this loyal Catholic and friendly Filipino says.

Again, to guard against any seeming Masonic or Protestant bias, we will quote from another well known Roman Catholic authority as regards the character and object of the Order of Freemasons or the Katipunans in the Philippines.

In the issue of "Public Opinion" for August 24, 1899, is a condensation of an article in the "New York Independent" by Ramon Reyes Lala, a former native Filipino Catholic, as already stated, but now a naturalized citizen of the United States, in which he writes:

"The long and desperate struggle for Philippine independence which began in 1896 against the Spanish, and in 1899 is still continued against their successors, the Americans, owes its origin and strength to a widespread secret society, the Katipunan, or League, to which all the leaders and most of the members of the party of patriots belong. It was organized in 1894, by Dr. Jose Rizal, poet, patriot, political philosopher, and finally martyr to the cause of liberty, its object being to expel the Spaniards from the islands and establish an independent native republic. It spread with such rapidity that in no great time it numbered fully 50,000 members, by whom and their followers was fought the bitter war. Aguinaldo, Luna, Agoncilla, Francisco Roxas, Pedro Roxas, Artacho, Mabini, and others whom I might name were all prominent members of this powerful organization. To it also belonged many native priests, a class which has always been foremost in the movement of opposition to Spanish tyranny. The same cannot in any sense be said of the priesthood of Spanish origin, since these have been the bulwark of Spanish tyranny. The

great element of opposition to the priesthood in the Philippines has been the Order of Freemasons, and from this the Katipunan arose. For years the Masons have been cordially hated and greatly persecuted by the priests, who looked upon them as the enemies of religion and the disturbers of public order. The hostility of the Katipunans was strongly directed against the friars, who had long persecuted the Masons, at one time imprisoning no fewer than 3,000 of them in the dungeons of Manila. This the Masons did not forget, but bided their time for revenge. The Katipunan society was organized as the great agent of retribution upon these oppressors."

CHAPTER XVI.

FRIARS VERSUS FREEMASONS.

The Manila Freedom for July 4, 1899, stated that, owing to the bitter feud between the friars and Freemasons in 1893: "The founding of the K. K. K." (meaning the Katipunan) "was therefore a most welcome opportunity in their eyes (that is, the eyes of the priests), as they hoped the Katipunan Society might commit some overt act which would enable the friars to proceed to crush it out, and owing to their close connections, at the same time annihilate Freemasonry in the Philippines."

Utterly unscrupulous in their cruelty, and thoroughly skilled in treachery, they proceeded by plots and intrigues to work the ruin of all suspected of sympathy in any way with these societies, and the 4th of July number of "The Manila Freedom" for 1899 shows how their scheming defeated their deviltry. This statement is to be found in the fourth and fifth columns on the third page of that paper, as follows:

"With all their cunning, however, they committed the fatal error of founding a university and a clerical seminary, both of which institutes became the real nurseries

of filibustering ventures. The professors of the university for the most part were quite ignorant of the subjects they were supposed to teach, were unable to prevent their pupils from convincing themselves of their ignorance, and it was just that half learning of which the eager Filipinos very soon mastered themselves that turned them into dangerous enemies.

"The clerical seminary became the birthplace of bitterest foes to the monks. The native clergy trained within those walls never received any but the poorest and hardest worked parishes, and were treated by the monks more like servants than as colleagues. As a rule these native clergy were ignorant, dirty and immoral, in fact were without principle and utterly unable to exercise any beneficial influence upon others. The blame for this, however, does not attach to them alone, but in as great a measure to their unprincipled but outwardly refined and polished teachers, the Spanish monks. All the circumstances tended naturally to constitute the native priests the bitterest enemies of the Spanish monks with whose many cunning ways they were quite familiar, being from time to time called upon to aid them or co-operate with them in exercise of their functions. The natives contended, and with justice, that the parishes represented by the monks really belonged to them, as according to a Spanish law those parishes were to be served by the monks under the title of monks only while there still remained pagans to convert within them, and the civil power was not sufficiently well represented there.

"These circumstances, taken together with the impotence and utter incapacity of the Spanish Government in regard to them, were bound sooner or later to lead to rebellion. The Spanish officials and governors only came to this country with the idea of filling their pockets by any means, and as speedily as possible, as with each change of cabinet they were liable to lose their office, and with the uncertainty of their position in the Philippines, they could not possibly, even with the best of intention, look after the welfare of the country. As for contending in any way with the monks, who were familiar with the languages of the country and with every

prevailing condition, on the contrary, they were compelled to have resource to their guidance before they could take any step whatever.

"This ignorance of the languages and habits and customs of the country was the greatest mistake of Spanish colonial policy. The officials of the colonial power must be familiar with the language of this colony. Once being possessed of that knowledge, acquaintance with manners and customs and prevailing conditions soon follow, and if the Americans desire to obtain a solid footing in the country their officials will have to learn the native languages. For the rest, the Europeans must remain in the eyes of the natives as a closed book, and this the English and Dutch have thoroughly grasped in their colonies. Such were the evils resulting from the gross ignorance of the Spanish authorities in the Philippines, and they would have lasted even longer had not Dr. Jose Rizal, in his fine classic novels, opened the eyes of his compatriots to the cupidity of the Spanish officials, the barbarity of the Guardia Civil, and, above all, the shameless deeds of the Spanish monks. Even as Rousseau, Voltaire, and the other encyclopaedists were the intellectual forces that brought about the upheaval of the French Revolution, so Dr. Rizal must undoubtedly be acknowledged as the primary cause of the Philippine Rebellion."

The following dispatch of the Associated Press will show how the situation stood in 1899:

"Manila, July 23.—6:15 p. m.—A Filipino priest named Gregorie Agripay, with the insurgents, is trying to lead a movement for the independence of the church in the Philippines from the Spanish priesthood. He has issued a proclamation declaring himself the Vicar General of all the Filipino priests in the districts outside of American control on the Island of Luzon, and is inciting the priests to disobey the regulations of the church and brotherhoods. The Archbishop of the district has issued a bull excommunicating Agripay, and this action has increased the feeling between the Filipinos and the church.

"The Archbishop threatened to excommunicate the

owners of Spanish papers publishing announcements of Protestant and Masonic meetings, whereon an American paper warned him that he might be expelled from the island like any disturber of the peace if he should incite religious animosities."

This order of the Archbishop's, however, could not have been directed against native Freemasonry, for that had virtually vanished.

To show how thoroughly the work of extermination had been carried out under American control, we relate the following incident:

As pictures of Masonic badges, taken from photographs of originals in the Philippines ranging all the way from the first to thirty-third degrees, had been published in the papers in June, 1898, a very well known Chicago Mason wrote to Mr. John T. McCutcheon concerning them.

After waiting a year for an answer, he received a reply with the reason for its long delay.

Mr. McCutcheon, who, as war correspondent for "The Chicago Record," had every possible facility which any one could have for finding them, reported that he had tried in vain for one year to find a Filipino Masonic badge. He wrote: "Under the Spanish reign it was a punishable crime for natives to belong to secret orders, hence those who are members still keep that fact a secret. The local name of the semi-Masonic societies was Catapunan." Signed, "John T. McCutcheon."

To show how the Filipino Freemasons and Katipunans were hunted out of existence by the friars, we refer again to official records.

In his evidence before the Peace Commissioners at Paris, General Charles A. Whittier of the United States Volunteers, who received the surrender of Manila from

the Spaniards, presented four figures carved in wood for their investigation.

His statement that "the tortures inflicted with the same view of eliciting confessions are too brutal to commit the narrative to paper," with his description of the "four carvings in wood representing tortures inflicted," can be found upon page 408 of Senate Document No. 62, part 2, of the Records of the 55th Congress, from which we quote as follows: "Figure No. 1.—This figure represents the chastisement which one of the municipal authorities of Jaen (Nueva Ecija) suffered in the prison of that town, the Spanish employees of the prison entertaining themselves by applying the most horrible tortures. Figure No. 2.—This represents an honorably and peaceably inclined resident, in a village of the province of Nueva Ecija, taken prisoner, brutally treated for being suspected, without cause, of belonging to the Katipunan, and afterward shot. Figure No. 3.—This figure represents one of the many natives of the Philippines whom, during the late insurrection, the Spaniards shot without previous trial in the outskirts of the village, leaving their corpses without burial. Figure No. 4.—This figure represents Mr. Moses Salvador, a young Tagalo, who studied several years in Europe. He is a native of Manila, and was imprisoned in September, 1896, for being a Freemason, was horribly martyrized in the headquarters of the police, and after many months of imprisonment was shot, by order of the Spanish General Polavieja, in the Luneta, in company with several of his countrymen, all condemned on the same charge, of which several were absolutely innocent."

The Chicago Inter Ocean published the following under date of Manila, January 5, 1900, from a special correspondent:

"Last Sunday morning the native police raided the house at No. 4 Ugalde street, and after making a careful search found four hand grenades, loaded with black powder, and fitted with percussion caps, hidden under a pile of rubbish in the back-yard. In the house they also found a number of documents evidently relating to the Katipunan, and containing a large number of names, signed in red ink, that an evening publication has called blood.

"Thirteen natives were arrested, including one very old man, who makes his living selling salt, and his little son. This arrest was made on the barest suspicion, which has since turned out to be ungrounded.

"An examination of the prisoners revealed the fact that most of them were newsboys and muchachos, who have lived in Manila for the last six months, and no evidence detrimental to them has been produced.

"The grenades are antiquated affairs, and the Katipunan papers are yellow with age, and dated back two or three years. In all probability the grenades were hidden under the rubbish pile previous to the insurrection.

"The capture at first created great excitement, increased by a lie, emanating from the fertile brain of a practical joker, to the effect that there had been a plot formed to blow up the funeral procession of Major General Lawton, and the four granades were to be used on the occasion.

"In the opinion of a certain police officer, the house of Vincente Reyes, where the grenades and documents were found, has been the harborage for a number of insurgents, who have been endeavoring to stir up another outbreak in Manila. However, the native police seem to have made their raid at a time when none of the rebels were in the building."

Possibly this was such a house as Consul Williams wrote of in his letter from Manila of March 27, 1898, to be found upon pages 321 and 2 of Senate Document No. 62, part 2, of the 55th Congress, from which we quote the following account of Spanish "patriotism":

"On Friday morning, March 25, a church holiday, a

meeting of natives was being held near my consulate in Manila, the natives being unarmed. The building was surrounded by police and military, the meeting broken up, twelve natives wantonly shot to death, several wounded and sixty-two taken prisoners. Saturday morning, March 26, the sixty-two prisoners were marched in a body to the cemetery and shot to death, although it was shown that several were chance passers-by or employees in ships adjoining, not being in attendance at the meeting. It was cold comfort to the widows and orphans of innocent men to have Spanish officers present them the mangled corpses of husbands and fathers."

These are fair specimens of many attempts at present, as in the past, to attribute to the Masonic or Katipunan bodies incendiary deeds of which they never dreamed, but which, like former "plots," were originated and exploited by the "holy" friars to further their nefarious ends.

They are upon a par with the insurrectionary circulars printed and distributed by the monks, when Governor General Despujols discovered them in the act of printing and circulating said seditious documents and attributing them to Dr. Rizal, so as to cause his arrest and execution. Such probably was the source of some famous or rather infamous edicts said to have been issued for the extermination of all foreigners in the Philippines in 1898.

We wish to remind those self-righteous hypocrites who raise their bloody hands in holy horror, as they repeat and replenish all such reports, without one word of reprobation for our war of cruel conquest, with all its inexcusable and attendant consequences of inexpressible sorrow, suffering and woe, that "actions speak louder than words," and actual facts count for more than current fiction and falsehood.

CHAPTER XVII.

AMERICAN MISDEMEANORS.

The facts in the case, according to official records, might surprise some of our so-called American "patriots" immensely if made known.

On October 27, 1898, General Otis wrote to Aguinaldo: "I am constantly called upon to correct misconceptions entertained by my troops, and to punish offenses which they have wantonly committed." See page 21 of his official report of August 31, 1899.

Unofficial but not less authentic accounts tell tales of looting and cruelty which we do not care to recount for future historians.

Upon page 282 Gen. Thomas M. Anderson touched in his article of the "North American Review" of February, 1900, very mildly upon this point, thus: "Our soldiers, to get what they considered trophies, did a good deal of what the Filipinos considered looting. A number made debts which they did not find it convenient to pay."

Robert M. Collins, in his correspondence for the Associated Press, puts it plainly thus in his letter of July 30, 1899:

"There has been, according to Otis himself and the personal knowledge of every one here, a perfect orgy of looting and wanton destruction of property and most outrageous blackmailing."

The killing of fifty thousand Filipino patriots, more or less, fighting for freedom in their own native land, excluding women and children and innocent non-combatants slain, is of course of no consequence to modern American pretended "patriots," but to show the spirit of their so-called "patriotism" we quote a letter printed in "The Chicago Record" of June 13, 1899, which we think needs no explanation:

"Corporal Frank Bolens, Company F, Fourth United States Infantry, now in the Philippines, is a Chicago boy. In a recent letter to friends here he says:

" 'We have only had two battles since we came here—one at Mariquina and another at Balintuac. Old Aguinaldo's back is broken, but he won't give in, so now it's the "black flag"—kill and no capture till the last one is out of existence. We used to take them prisoners, but not since they butchered some of our boys.

" 'We caught a Chinaman stealing a water buffalo and took him to the guardhouse on outpost half an hour ago. He thought we were going to kill him, and you should have seen him fight for his life.

" 'We boys have not had much hardship since the 30th of April. At that time we marched about forty-six or forty-eight miles and fought two battles in nineteen hours, and that without stopping for a bite to eat. We don't go out often, but when we do we make short work of them and no bragging about it. We would rather fight than eat, and we think no more of killing a nigger than you people think of killing a fly. The climate is all right—if it don't rain; then it is as bad as Cuba.' "

The following "special" speaks for itself plainly enough without comment:

"Special Dispatch to the Chicago Daily News.

"Washington, D. C., June 17.—It is learned that yesterday's cabinet meeting, the last before the President's departure for New England, was given up almost entirely to a serious discussion of the situation in the Philippines. Some surprises were developed. Several members of the cabinet were outspoken in expressing the opinion that 100,000 troops were needed in the Philippines. The fact has been guarded.

"Another surprise was afforded the cabinet by Secretary Long, who is getting more and more opposed to the slaughtering warfare against the natives. Always of a pacific disposition, the Secretary of the Navy has re-

cently been stirred by what he considers reckless slaughter of natives by the navy's vessels.

"Information has come to him through private letters from sailors that wherever natives have been assembled on the shore in firing distance the warships have opened fire regardless of any hostile provocation, often killing women and children and wrecking private property. Many acts of sailors have been reported to the Secretary which he hardly considers in keeping with the rules of civilized warfare. Pianos and other private property have been carried away by sailors to the warships and from communities reported to be pacified and under American military control.

"These depredations have worried Secretary Long, and he has made the facts known to the President and his associates in the cabinet. For some time Secretary Long has been growing restless at the prolongation of the war, and his attitude is now a source of grave concern."

In The Chicago Record of August 9, 1899, Mr. McCutcheon, writing after the fight at Zapote Bridge of June 24, said: "Soldiers were wandering along the insurgents' late position exulting in the scenes of carnage. * * * It is always impossible to tell how many men the insurgents lose in these engagements. They undoubtedly carry many of their dead and wounded to the rear during the earlier part of the fights, and it is the supposition of the American commanders that the dead and wounded found on the field are those who have fallen in the last few minutes of fighting. * * * During the bombardment, by the way in which explosive shells were fired all over the insurgent territory, it is impossible to think that all these shells were harmless. They must have killed many natives, without regard to sex or occupation. * * * A day or two later, when I rode through Bacoor, the natives refused to return my salutation. * * * Possibly they did not care to con-

ceal their hatred of those who had riddled their sons and brothers, battered their homes and filled their graveyards with dead. * * * On June 19 a battalion of the Fourth Infantry marching from Imus to Dasmarinas lost four killed and twenty wounded. * * * Two of the dead bodies had to be abandoned, but were found later naked and mutilated. * * * There has been a howl of rage over these mutilations, but we must remember the case of one of our own soldiers who used to go out stalking insurgent outposts and cutting off an ear of every man he shot, to be preserved as a trophy."

From the Chicago Record.

Frank Freeman, a private in the Twentieth Kansas Regiment, under date of June 3, 1899, wrote to a friend in Chicago thus:

"We went out to trap the 'niggers' May 24, and it began to rain on us when we were within 200 yards of their trenches, so we had a good chance to slip up on them. Well, if you ever saw any one surprised it was those 'coons.' The killing started right off and we ran them four miles, capturing, wounding and killing 400, with only five companies of the former Twentieth Kansas. * * * Out of 552 men of this regiment on the lines 200 are on the sick list and the remainder of the regiment is in Manila in the hospital, and then you know there are a lot of fellows who have never seen a fight. We class them with the 'cold feet'—those who are afraid to come on the lines. I am afraid to go, but I don't allow myself to think about it. I just go ahead, and when the order 'Charge' comes I go crazy. All the 'man' leaves me and 'brute' takes its place. It's the same with all of us. Pride alone takes a man through many a battle. I wouldn't take $10,000 for my experience, but I wouldn't go through it again for millions."

The sweet simplicity and sublime candor of such a statement should stir the heart of an American merce-

nary even, and when we compare it with the sentiments set forth as inspiring our forefathers in their struggles for liberty we feel like exclaiming, "O, Lord God, how long!"

We quote an excerpt in "Public Opinion" of May 4, 1899, of an address by Senator Hoar to the Sons of the Revolution, at Boston:

"Captain Charles Miles, one of the Concord captains, told Dr. Ripley that he went to the bridge on the morning of the 19th of April, 1775, with the same sense of responsibility to God with which he went to church. That has ever been the spirit of the American soldier, from Concord to Santiago. It is for this, and not for glory or for empire, that the New England soldier has been ready to consecrate his life.

"I heard the voice of the Lord saying, Whom shall I send? Then said I, Here am I. Send me.

"It is this which has given to our fathers of the revolution their peculiar glory, and which has given to the republic they founded its power, its supreme and unequaled power, among the nations of the world. You would think from some recent utterances that some people were of the opinion that if the American soldier is to be respected in the world hereafter he must fight to impose his dominion upon unwilling peoples and subject races, and that in that way only the sons of the Pilgrims and the men of the revolution are to become a world power. The men of the nations who fight for freedom and justice, who fight for the great doctrine of the opening sentences of our Declaration of Independence, are the men and the nations that live in the grateful memory of mankind, and not the men or the nations who fight for dominion or empire."

Listen to the following strictly official evidence which proves beyond peradventure that the Filipinos held thousands of their most hated foreign foes, both Spanish officials and friars, prisoners for many months, utterly at their mercy, and no massacre ever occurred among them,

while on the contrary they made them as comfortable as they could under the circumstances.

Admiral Dewey telegraphed the Navy Department thus: "Spanish prisoners are not treated cruelly by the insurgents, but they are neglected, not from design, but owing to want of proper food supply, medical outfit and attendance."

Gen. E. S. Otis wrote to Aguinaldo under date of Manila, November 2, 1898, as follows, see page 41 of Senate Document No. 208, 56th Congress: "I believe the vast majority of the reports of great cruelty and barbarous treatment practiced by the Filipinos toward these individuals which have been put in general circulation, are untrue."

Gen. C. A. Whittier, in his evidence before the Paris Peace Commissioners, stated: "Their conduct toward their Spanish prisoners has been deserving the praise of all the world. With hatred of priests and Spaniards, fairly held on account of conditions before narrated, and with every justification to a savage mind for the most brutal revenge, I have heard no instance of torture, murder, or brutality since we have been in the country." Page 500, Senate Document No. 62, Records 55th Congress.

They held Iloilo, Cebu and other cities with foreign populations and business for many months, but neither massacres nor lootings occurred, possibly because they were not so thoroughly "civilized" as the European troops which took Tien Tsin, China.

Consul Oscar F. Williams, of Manila, wrote a letter for the public press on January 18, 1899, which bore the strongest evidence upon this point. It said: "While we criticize the government of Aguinaldo, his has been the only restraining power in these populous islands since

May 1st except in the narrow limits of Manila and Cavite, and if the United States were to take over the Spanish East Indies to-day a ledger might show them to be worth a hundred millions of gold more than they would have been had not the dictatorial commands of Aguinaldo withheld the torch of the Filipinos, who were determined to burn all Spanish and Roman Catholic property. I had many conferences in May and June with Aguinaldo and his leaders, and I told them that the whole world was looking at them to judge their conduct, and that if incendiaries and looters had liberty, the whole Filipino race would be condemned as guilty. Aguinaldo pledged observance of my advice, and I am bound to give him a full measure of credit."

The edict for the uprising in Manila, dated January 9, 1899, written by Aguinaldo himself and now in possession of the Americans, warned all Filipinos against lootings because he intended to prove to the world that they were a civilized people, and particular directions were given to protect all banks, including the Spanish, against any possible scheme of plunder.

Aside from the official evidence of Admiral Dewey, Generals Otis, Whittier and others herein, the kind treatment and safe return of Spanish prisoners disproves stories of Filipino savagery.

The following account, to be found in the first column of the 7th page of "The New Orient," dated Manila, January 27, 1900, is a fair sample of friar fakes. It is headed in big type, "Bloody Secrets," but not vouched for:

"The following has come to the attention of the New Orient: It is believed to be authentic. The details connected with the plot and the reward which was organized with the view of killing the American officers is given

without embellishment and for what they are worth. It is known that the insurgents attempted to kill General Lawton while he was on the north line, and the occasion chosen was when Major Howard was killed on the river boat. The rebels had learned that General Lawton was to take that boat and they made a desperate attempt to kill him, but killed Major Howard instead. General Lawton, owing to some accident, did not take the boat, as he intended.

"If the information given here is correct, there will be some lively stirring in Manila, and many prominent people who have posed as America's friends will have the mask torn from their faces. When the news of General Lawton's death reached Manila there was great rejoicing in certain native circles. In the Binondo and Tondo districts particularly was this the case, and it was at once proposed to raise a purse to reward the man who slew him.

"The officers of the Katipunan society took charge of the affair, and among those particularly active in the matter was Señor Poblete, editor of El Pueblo Del Grito; Arevalo, dentist, and Arellano, of the Supreme Court. Money came in freely. The keepers of tiendas and stalls, supported by their trade with American troops, had plenty of money, and they fell over each other in their haste to contribute to the good cause. Poblete was the treasurer, and within twenty-four hours he had in his hands more than $100,000 of voluntary contributions.

"After hurried consultation it was decided that this was too large a sum to be given to the slayer of a single man, and the reward was fixed at $20,000. The man who did the deed was a second lieutenant of the Guardia Civile, named Garcia, and it was considered that the entire sum was too large to be given to a man in his position. After further discussion the reward was raised to $25,000, and the amount paid over, as it was proved to the satisfaction of the men who had charge of the business that he was the man to whom the death of General Lawton was due and that he was therefore entitled to the reward.

"The rest of the cash on hand was placed in a fund for the purpose of rewarding such patriots as might in future be fortunate enough to rid their country by the death of hated American officers.

"Further contributions were solicited, and money is still pouring into the treasury. At present Señor Poblete, who still acts as treasurer, has on hand more than $200,000 and the sum is steadily growing. A regular schedule has been adopted and any native who can compass the death of an American officer of the rank of colonel or higher will receive a reward proportioned to the rank of his victim.

"This is the story as it comes from an authority apparently indisputable. It is well, however, to take all such accounts with mental reservations. Just now the matter of the retention of the friars is inducing a great deal of hard feeling, and undoubtedly some questionable methods will be used on both sides. Señor Poblete, as editor of El Pueblo del Grito, has taken a prominent part in this movement, and by so doing has made some very bitter enemies. Possibly the whole story has been manufactured by them for the purpose of getting him into trouble, or at least discrediting him at a critical period."

In "The New Orient," under date of Manila, February 3, 1900, we find the following item of interest in this connection, which shows why it may be possible that the "holy" friars have a hand in these various fraudulent reports:

"The 'Grito del Pueblo' warns Mr. Chappelle, the American representative of the Catholic Church, that if he takes up his residence with the friars, the belief that he is in sympathy with them will be aroused in the breasts of the people in Manila, who are already suspicious."

This is certainly a very polite way of putting it, and could scarcely be surpassed for politic expression. Possibly the censorship system is responsible for its extreme politeness.

CHAPTER XVIII.

FREEMASONRY REVIVED.

From "The New Orient," under date of Manila, February 10, 1900, we quote the following of interest:

"A move is on foot to organize a lodge of the Freemasons in Manila and a meeting at the office of 'The Manila Times,' 18 Escolta, is called for to-morrow at 3 p. m. There should be enough members in Manila to found a lodge which should be a success from the start."

From this it would seem that the work of exterminating Filipino Freemasonry, begun by the friars, had been about finished by the Americans, from all accounts, their plans having been thoroughly carried out, the strange story of which we will try to tell. President McKinley and Premier Sagasta, both high Masons, might know some reason satisfactory to themselves for the extermination of their fellow Filipino Freemasons, but to one outside of their organization it looks much like cold blooded murder or wholesale massacre.

The following, however, shows that they are not all dead yet, nor are the Katipunans quite exterminated:

"Manila, March 9, 1900.—Generals Young and Hood are asking for re-enforcements and a battalion of the 48th regiment has been sent to Aparri. Other troops will follow. The rebels recently persistently attacked Aparri for several hours, but were finally driven away. Details of the affair are lacking.

"The rebels are holding reunions in the province of North Ilocos, and the red Katipunan cross, symbolic of resistance, is again appearing among the natives. It is believed that the insurgent Generals, Tinio and Flores, have been driven by General Young into General Hood's territory south of Aparri.

"The fact that General Young is unable, owing to lack of troops, to maintain garrisons in all the towns occupied has had a bad effect on the natives."

The "Chicago Record" of July 25, 1900, contained the following account:

"Fired upon by savages, taken prisoner and held captive for four months, during which time his life was repeatedly threatened, exhibited to natives as a sample of the 'ferocious Americano,' led out to be executed and finally liberated because he was a Mason, constituted the experience in the Philippines of a Chicago man, Frank M. Pray, who has just returned from Manila. Mr. Pray said: 'We could look into the muzzles of the guns and could almost hear the bullets coming when an officer who had just arrived observed a Masonic emblem which I wore. It did not take him long to learn that I was entitled to wear the emblem, and he, a brother Mason, interceded and caused our release.

" 'Well, then maybe I didn't make tracks for Manila, but I guess I did. There our band of five broke up, and I started for home and reached here yesterday. If anybody ever says Philippines to me again I will feel like beating him to death.' "

In a letter dated July 24, 1900, Mr. Pray stated that a member of their party who "was a Mason, claimed that the Presidente of the town of Maasin, where we were captured, gave him the grip. He had a Masonic symbol on, which was taken off as soon as he saw the pin which the Mason in our party wore. The General, he claimed, wore a charm. Only once did he see it on him, however, as he took it off, probably having seen the pin the member of our party wore, so he surmised. I afterward heard, that the General Ambrosia Mojica was a Mason."

Mr. Pray denied the theory that the Masons were the movers of the insurrection in these words: "A Mason, we learned, did not dare to show his colors. As to the insurrection being a Masonic move, from what I saw, I should say that it was a church move, rather than a Masonic move. The priests seem to form an intelligence bureau for the benefit of the insurecto army on Lyte,

where I spent most of my time. Priests have been caught in the act and shot on that island. Their money is used to carry on the war.

"It is worth your life to leave the lines to-day out there. Some say the war is over. I say that it is begun. Perhaps I am wrong. Soldiers (not officers) will tell you that what I say is true. Their one cry is, 'Get back to God's country, and get a good square meal.'

"Yours truly, F. M. Pray."

It seems as though this letter goes to substantiate the statement that many leaders, at least, of the insurrection, are Freemasons, as it appears from what Mr. Pray writes, that the Presidente and General where they were captured were Masons, and he heard that General Ambrosia Mojica was one also, which would look as though some leaders, there, were Masons at least.

But this letter also seems to show the further fact that the native priests (not Spanish friars) are with the people head, heart and soul, in this insurrection, including their wealth, and that the Catholics of the Philippines believe as heartily in home rule as do the Catholics of Ireland and other countries, among them the Catholics of America, we believe.

In fact, these Filipino Separatists seem to be as faithful to the church as they are hostile to the friars, while every known element of the population seems united with them in hostility to these Spanish oppressors.

But to present the facts in the case as we learn them from official sources and not to offer our own unsupported opinions, we quote again:

President McKinley said in Pittsburg, on August 28, 1899, in his address of welcome to the troops returning from the Philippines: "A body of insurgents, in no sense representing the sentiment of the people of

the islands, disputed our lawful authority." But our commanding generals say quite the contrary. Major-General MacArthur, the present Governor-General of the Philippines, declared to the correspondent of the "Criterion," Mr. H. Irving Hancock:

"When I first started in against these rebels I believed that Aguinaldo's troops represented only a faction. I did not like to believe that the whole population of Luzon—the native population, that is—was opposed to us and our offers of aid and good government. But after having come this far, after having occupied several towns and cities in succession, and having been brought much into contact with both insurectos and amigos, I have been reluctantly compelled to believe that the Filipino masses are loyal and devoted to Aguinaldo and the government which he heads."

Gen. E. S. Otis, the Governor-General preceding General MacArthur, wrote upon page 14 of his official report of August 31, 1899:

"The insurrection had spread to, and was active in, all the islands with the exception of the Sulu archipelago."

Mr. John F. Bass, the war correspondent, wrote for "Harper's Weekly": "The whole population of the islands sympathizes with the insurgents; only those natives whose immediate self-interests require it, are friendly to us."

Gen. Thomas M. Anderson, the first commander of our American military forces in the Philippines, wrote in his signed article, published in "The Chicago Record," of February 24, 1900, in part as follows:

"It must be remembered that two years before Aguinaldo had been the leader in a rebellion the object of which was to set up an independent Filipino government. The Filipino people, in a vague way, had the same anticipation, for it must be understood that while Aguinaldo is to us a very ordinary man of flesh and blood, he is to his

countrymen an ideal. He is a long-expected Moses to lead them out of the house of bondage. He is an oriental Washington."

President McKinley said in his Pittsburg speech referred to: "The misguided followers in rebellion have only our charity and pity. As to the cruel leaders, who have needlessly sacrificed the lives of thousands of their people, at the cost of some of our best blood, for the gratification of their own ambitious designs, I will leave to others the ungracious task of justification and eulogy."

Mr. McKinley seems to look upon the Filipino patriots much as General Gage, of the British army, looked upon the American patriots when he wrote to Lord Dartmouth a week after Bunker Hill:

"The rebels do not see that they have exchanged liberty for tyranny. No people were ever governed more absolutely than the American provinces now are; and no reason can be given for their submission but that it is tyranny which they have erected themselves."

Leaving our readers free to form their own opinions, we give them the following story of the start of Freemasonry in the Philippines from the Manila "Freedom" of July 4, 1899:

"It was in the year 1873 that Freemasonry first arose in the Philippines. At that time its members were exclusively comprised among the Peninsulres (Spaniards born in Spain). It was only later under the presidency of Rufino Torrejon, Jacobo Zobel and others, that Freemasonry began to spread in the Philippines, but it was not before 1886 that natives were enrolled. The Filipinos, bitterly incensed at the continuous abuses and excesses of the monks, who observed neither law nor principle, organized on the 28th of February, 1888, a great demonstration against the 'Frailies' and a petition was drawn up begging the Queen Regent of Spain to order the

'Expulsion de los Frailes.' General Ferreros, the Governor-General; Centeno, Civil Governor, and Quiroza, Administrator Civil, were all of them Freemasons, but of course the petition ended in a fiasco. Meantime troubles broke out in several parts of the province against the monks. For instance, in 1886, in San Fernando de la Union, in connection with which the relatives of Luna were deported, and in 1889, in Calamba, where the natives refused to pay further tribute to the monks. Up to 1888 barely twelve Filipinos were Freemasons, amongst them being Dr. Rizal, Tomas del Rosario, etc.

"In 1889 there appeared in Madrid, and afterwards in Barcelona, the first number of 'La Solidaridad,' a journal of progressive principles, and amongst other things demanded representation of the Filipinos in the Spanish Cortes. Instantly the priests were up in arms, and the result was that the circulation of the paper was forbidden in the Philippines. Under the administration of the just and well meaning Governor-General Despujol, Dr. Rizal ventured to return to the Philippines, and in 1892 he founded the 'Liga Filipino,' the object of which was to secure reforms for the Filipinos. Soon after Rizal was arrested and deported to Dapitan. Despujols was, at the instance of the priests, recalled in the spring of 1893. The arrest of Rizal had greatly embittered the people. As the 'Liga Filipino' achieved nothing, Andres Bonifacio and other members transformed the society in 1893 into the Katipunan. Intending members had to sign the 'pacto de sangre;' i. e., they had to sign their names in their blood.

"By 1896 the membership of the K. K. K. (meaning the Katipunan) had reached 30,000, and matters had sufficiently matured for a coup. Meanwhile the monks had followed the whole course of events with the closest attention. By means of the confessional, and more especially through spies enrolled as members of the lodges, they were kept thoroughly en rapport about everything that went on.

"Their principal spy was Aguedo del Rosario. He

ultimately disappeared, and no trace has since been discovered of him. Fr. Mariano Gil, the priest of Tondo, where the K. K. K. had the largest membership, distinguished himself above all the other priests in his zeal for their prerogative. The monks calmly watched the proceedings, awaiting a favorable opportunity for a striking blow not only at the K. K. K., but at the entire Masonic system. They intended in fact to 'engordor al puerco antes de matarle' (to fatten the pig before killing it). Their aim was to so inflame public opinion that Freemasonry and the K. K. K. would come to be regarded as one and the same thing, and in this way to brand Freemasonry as a danger to the state and thus crush it out forever.

"But even as an avalanche is born from a snow-ball, events began to assume gigantic proportions, and this time the monks had fatally miscalculated. In June, at the instance of Mariano Gil, the first arrest was made in Manila. As these were growing more and more numerous, the K. K. K. withdrew outside of Manila until, on July 1st, the first fight took place near Caloocan. For the Spaniards it was an easy matter to disperse the natives, armed only with bolos and bamboo spears. A week later fighting ensued at Santa Mese and San Juan del Monte. Meanwhile arrests followed on arrests. The citadel of St. Iago was before long so filled up with prisoners that fifty-nine were suffocated in one night. Tortures were inflicted on the prisoners to make them confess. In Cavite, too, the Freemasons were captured, and many of them shot. In another case a vice-president of the Katipunan, in order to induce him to confess, was sandwiched in between two sets of boards and firmly bound. In this condition he was dipped bodily under the water of a deep well and held there some seconds, when he was brought to the surface. This was repeated three times without any confession criminating others being forced from his lips. After the third immersion the man was found suffocated. This took place in the town of Candaba. At that time Aguinaldo was subgovernor of Cavite Viejo, and when he learned that he, too, was to be arrested, he rose in rebellion, and with

him the whole village, followed by San Francisco de Malabon, Naic, Noveleta, Imus and Silang; and the priests and the officers of the Guardia Civil were massacred. Aguinaldo, the leader of the revolution, removed his headquarters from Cavite to Imus, and an attempt on the part of the Spanish General Aguirre, with two field guns, fifty cavalry men and 150 infantry to recapture Imus was brilliantly repulsed although the natives in Imus had only vine rifles. Andres Bonifacio, the founder of the K. K. K., was subsequently shot at Naic by order of Aguinaldo, who did not approve of his bloodthirsty methods."

CHAPTER XIX.

AGUINALDO A NATURAL LEADER.

Joseph L. Stickney wrote of Aguinaldo and his Masonic affiliations for "The Chicago Record" of June 24, 1899, as follows: "It is reported that he upset his whole university career by joining the Masons. Soon afterward he went to Hong Kong and knocked around for several years, practically a political refugee because of his Masonic affiliations."

According to this account, Aguinaldo was then an exile, driven from his home and native land by the fierce persecutions of the friars, who followed a Mason with relentless fury, never satisfied till he was utterly despoiled or destroyed. This they did then, and this they are still doing, and are likely to do as long as they are allowed to.

The life of Aguinaldo is an illustration, he having been born in 1871 in the most troublous times in Imus, province of Cavite. His father was said to be a well-to-do planter, raising rice and sugar, constantly harassed by the Order of Recollets, who claimed his crops. They

instituted incessant lawsuits against him, keeping up a constant contest for his fields till his death.

Aguinaldo, who had been banished from his native village by the friar influences, had been sent from home to be educated, but upon his father's death he took up the struggle for the family against the friars' rapacity, and continued it fearlessly.

According to some seemingly reliable accounts, when Dr. Jose Rizal returned to Manila, they became firm friends and being fellow Masons stood together. He would have been shot with Dr. Rizal had he not drawn his revolver and killed the officer who came to capture him.

For the following, which is taken from the organ of our present Postmaster-General, who should be posted, we would not vouch. It is a little laughable at least to note with what readiness a newspaper writer will supply any trifling items such as names, etc., when needed:

"Pancho Aguinaldo, the native dictator of the Philippines, is a very picturesque personage. He is the son of a prominent native chief. Anxious that his boy should be educated, this chief confided the lad to the Spanish priests, who thought that Aguinaldo's influence, when he grew up, would help to maintain Spanish authority among the Malay population. The father is rich, for a native, and Pancho Aguinaldo, after being taught in the local schools, was sent to Madrid to study theology and qualify for the priesthood. After a year or two of study the young man boldly declared he would not be a priest, but a soldier. So he was drafted into one of the native regiments, in which a few of the subalterns are Manila men, but all the captains and field officers are Spaniards.

"Nearly two years ago Aguinaldo and a compatriot named Alejandro, also a lieutenant of native troops, organized a revolt in the native corps. Aguinaldo's regiment one morning, while on parade, shot all the Spanish officers except a few lieutenants, and took to the savan-

nas—great trackless prairies, swampy, with occasional high bits of land called 'mattes.' Here Aguinaldo made his headquarters. At one time he must have had 4,000 or 5,000 men under arms of some sort hidden in these fastnesses, raiding the rich settlements whenever they felt like it. The political Governor-General of the Philippines, Señor Don Basilio Augustin y Davila, offered a reward of $20,000 for the head of Aguinaldo. Within a week he received a note from the insurgent chief saying: 'I need the sum you offer very much and will deliver the head myself.'

"Ten days later the southeast typhoon was raging. The hurricane—for it was one—was tearing things to bits, and it was raining, as it can rain only in the orient, a sheet of black water flooding the earth. The two sentinels at the Governor-General's gate made the usual reverent sign as a priest passed in, who asked if his excellency was within and unengaged. They answered yes to both questions. Don Basilio did not turn his head as some one entered. It was his secretary, he supposed, come to help prepare an eloquent statement upon the condition of the colonies. It was not the secretary, but a priest, who said: 'Peace be with you, my son.'

"The cleric locked the door, and, dropping his cloak, said:

" 'Do you know me?'

"Don Basilio did not know him. It was Aguinaldo, with a 20-inch bolo, a native knife, sharp as a razor, carried by every Malay in time of trouble. They can lop off an arm with one blow, as though it was a carrot.

" 'I have brought the head of Aguinaldo,' the chief said, touching the edge of his jewel-hilted bolo, to ascertain its condition, 'and I claim the reward! Hasten, else I shall have to expedite the matter myself.'

"Don Basilio was trapped. He had to open his desk and count out the sum in Spanish gold. Aguinaldo punctiliously wrote a receipt, coolly counted the money, and walked backward to the door. He suddenly opened it and dashed out, just ahead of a pistol bullet that cut his locks on the temples. Captain-General Polavieja offered him and Alejandro a free pardon and $200,000

each to quit the colony. They accepted and got the money, only to learn that they were both to be assassinated the next night at a festa. The two men who had undertaken the job were found dead, stabbed to the heart, in their own beds. On the kris handle was a bit of paper with a line saying: 'Beware of the Malay's vengeance.'

"Polavieja resigned and returned to Spain, being succeeded by General Augustin, formerly Captain-General of Barcelona.

"Aguinaldo is about 28 years old. He and his comrade, Alejandro, hold the future of the Philippines in their hands.—Philadelphia Press."

To show how stories grow and change we quote the following as a variation of the foregoing:

When Aguinaldo had heard the Archbishop had placed a bounty of a large sum of money upon his head, dead or alive, he took a copy of the document with him and went to the Archbishop's palace and showed him his bid for his head, exhibiting a threatening-looking revolver, quite incidentally, and said: "I have brought it to you, and want my money, and at once," whereupon the Archbishop handed it over.

The death of Dr. Rizal and the arrest of leading Filipinos aroused the people, and Aguinaldo raised the standard of the revolution in earnest. The people rallied around him and as he was, as Admiral Dewey wrote to Consul Wildman, "a born soldier," the Spaniards were beaten. Armed with bows and arrows, bolos and bamboo spears, vine rifles and wooden swords, the Filipinos fought so bravely that they forced a peace.

On December 14, 1897, the Treaty of Peace of Biakna-bato was signed by General de Rivera and Aguinaldo, promising all the reforms for which the Filipinos had fought, including the expulsion of the friars.

For an accurate account of these occurrences we re-

fer to Aguinaldo's official record, under date of Tarlak, September 23, 1899, signed by him as President and bearing the official seal of the Philippine Republic, as follows:

"Spain ruled the Philippine islands for more than three centuries and a half, during which time the abuses caused by the rule of the friars and the administration exhausted the patience of the natives, forcing them to throw off the yoke of oppression; this they did between the 26th and 31st of August, 1896, the provinces of Manila and Cavite being the first to commence the revolution.

"In these glorious days Balintawak, Santa Mesa, Kawit, Noveleta and San Francisco de Malabon arose and proclaimed the independence of the Philippines, being followed five days afterward by all the other towns of the province of Cavite, without there having existed any previous agreement toward carrying out this movement, evidently inspired by this noble example.

"Although in the province of Cavite written orders, signed by Don Augustin Rieta, Don Candido Tirona and myself, who were officers of the revolutionary troops, had been circulated to effect a general uprising of the people, it remained very doubtful whether the same had been obeyed or had even reached their destination. One of these orders fell into the hands of the Spaniard, Don Fernando Parga, the political and military governor of the province, who reported the matter at once to the Captain-General, Don Ramon Blanco y Erenas, who immediately ordered an attack on the revolutionists.

"Providence surely willed that this should be the hour for the emancipation of the Philippines, and aided and protected the revolutionists. For only thus could it be possible that men armed only with clubs and knives, with neither discipline nor organization, could vanquish the trained Spanish troops in the savage engagements at Bakoor, Imus and Noveleta, so that they even captured a great many rifles, forcing General Blanco to suspend action and to endeavor to quench the revolution

by a more conciliatory policy, under the pretext that he was averse to 'slaughtering the Filipinos.'

"The Spanish government, not approving of the line of policy followed out by General Blanco, sent Lieutenant-General Don Camilo Polavieja with a force of regular Spanish troops of the peninsula to supersede the former.

"With 16,000 men, armed with Mauser rifles, and one battery, Polavieja attacked the revolutionists in good earnest. Having, however, scarcely retaken half of the province of Cavite, he fell sick and resigned his position in April, 1897.

"Don Camilo Polavieja having been superseded by Captain-General Don Fernando Primo de Rivera, he prosecuted the war against the revolutionists with vigor, but without needless cruelty, succeeding in retaking the whole province of Cavite and in driving the rebels to the mountains.

"Then I pitched my camp in the wild and unknown range of Biak-na-bato, where, toward the end of May, 1897, I established the republican government of the Philippines.

"Don Pedro Alejandro Paterno came several times to Biak-na-bato to make propositions of peace, which after five months of lengthy deliberations, was concluded and signed on the 14th of December of the said year, 1897, on the following basis:

"Firstly. I was to be free to live abroad with the companions who were willing to follow me, and in Hong Kong, which I had decided on as a place of residence, the payment of $800,000 indemnification money was to be made in three installments, $400,000 on receipt of all the arms that were in Biak-na-bato, $200,000 when the number of arms delivered up should amount to 800, and the remaining $200,000 on the total number of the same reaching 1,000, when, as a thank offering, the Te Deum should be celebrated in the cathedral of Manila. The last two weeks of the month of February were fixed upon as the final term for the delivering up of the arms.

"Secondly. The money was all to be delivered to me

personally, and I was to settle without interference with my companions and the other revolutionists.

"Thirdly. Before the Philippine revolutionists should evacuate Biak-na-bato Captain-General Don Primo de Rivera was to send me two Spanish generals who were to remain as hostages till I and my companions reached Hong Kong and the first installment of the indemnification, that is, $400,000, had been received.

"Fourthly. It was also agreed to suppress the religious societies in the islands, and that political and administrative autonomy should be established, although by request of General Primo de Rivera these latter conditions were not put down in writing, owing to his assertion that otherwise the treaty would be in too humiliating a form for the Spanish government, while on the other hand he guaranteed on his word as gentleman and officer the fulfillment of the same.

"General Primo de Rivera paid the first installment of $400,000 while the two generals were still detained as hostages.

"On our side we, the revolutionists, fulfilled the condition of delivering up the arms, the number of which exceeded 1,000, a fact that was known to everybody and published in the papers of Manila.

"But the Captain-General failed to carry out the rest of the conditions, namely, the payment of the other installments, the suppression of the friars, and the reforms agreed upon, although the Te Deum was sung."

Aguinaldo then goes on to state that after he and his companions had thus complied with the terms of the treaty, leaving their native land for the sake of its promised peace and reforms which were never realized, they were warned never to return.

CHAPTER XX.

AGUINALDO NOT BRIBED.

As so much has been said about Aguinaldo having betrayed his country for a bribe, and as so many misinformed persons seem to believe this falsehood, we will refer to the United States official record for its refutation and for a fair statement of the facts.

Consul-General Wildman, of Hong Kong, wrote to Mr. Moore of the State Department on July 18, 1898, a letter which is to be found in Senate Document No. 62, pages 336, 337 and 338 (part 2). Beginning at the top of the page 337 it reads as follows, quoting word for word from the record:

" There has been a systematic attempt to blacken the name of Aguinaldo and his cabinet, on account of the questionable terms of their surrender to Spanish forces a year ago this month. It has been said that they sold their country for gold, but this has been conclusively disproved, not only by their own statements but by the speech of the late Governor-General Rivera in the Spanish Senate June 11, 1898. He said that Aguinaldo undertook to submit if the Spanish government would give a certain sum to the widows and orphans of the insurgents. He then admits that only a tenth part of this sum was ever given to Aguinaldo, and that the other promises made he did not find it expedient to keep.

"I was in Hong Kong September, 1897, when Aguinaldo and his leaders arrived under contract with the Spanish government. They waited until the 1st of November for the payment of the promised money and the fulfillment of the promised reforms. Only $400,000, Mexican, was ever placed to their credit in the banks, and on the 3d of November, Mr. F. Agoncillo, late Minister of Foreign Affairs in Aguinaldo's cabinet, called upon me and made a proposal which I transmitted to the State Department in my dispatch No. 19, dated November 3, 1897. In reply the State Department in-

structed me to courteously decline to communicate with the department further regarding the alleged mission."

This letter was a portion of the evidence presented to the Peace Commission at Paris.

On pages 404 to 440, inclusive, of the same Senate Document No. 62, Part 2, can be found "Memoranda concerning the situation in the Philippines on August 30, 1898, by F. V. Greene, Major-General of Volunteers, and accompanying papers," of vital importance. General Greene being one of our officers in command at the battle of Manila, was one of those best posted in matters there, and his memoranda were among the most important presented to the Paris Peace Commission. On pages 421 and 422, Senate Document No. 62, Part 2, under the head of "Insurgent Civil Administration," are these statements quoted verbatim from the records of the Paris Peace Commission as reported to the Senate.

"In August, 1896, an insurrection broke out in Cavite under the leadership of Emilio Aguinaldo, and soon spread to other provinces on both sides of Manila. It continued with varying successes on both sides, and the trial and execution of numerous insurgents, until December, 1897, when the Governor-General, Primo de Rivera, entered into written agreement with Aguinaldo, the substance of the document, which is in possession of Señor Felipe Agoncillo, who accompanies me to Washington, being attached hereto and marked A. In brief, it required that Aguinaldo and the other insurgent leaders should leave the country, the government agreeing to pay them $800,000 in silver and promising to introduce numerous reforms, including representation in the Spanish Cortes, freedom of the press, general amnesty for all insurgents, and the expulsion or secularization of the monastic orders.

"Aguinaldo and his associates went to Hong Kong and Singapore. A portion of the money, $400,000, was deposited in banks at Hong Kong, and a lawsuit soon

arose between Aguinaldo and one of his subordinate chiefs named Artacho which is interesting on account of the very honorable position taken by Aguinaldo. Artacho sued for a division of the money among the insurgents, according to rank. Aguinaldo claimed that the money was a trust fund, and was to remain on deposit until it was seen whether the Spaniards would carry out their promised reforms, and if they failed to do so, it was to be used to defray the expenses of a new insurrection. The suit was settled out of court by paying Artacho $5,000.

"No steps have been taken to introduce the reforms, more than 2,000 insurgents, who have been deported to Fernando Po and other places, are still in confinement, and Aguinaldo is now using the money to carry on the operations of the present insurrection.

"On the 24th day of April Aguinaldo met the United States Consul and others at Singapore and offered to begin a new insurrection in conjunction with the operations of the United States Navy at Manila. This was telegraphed to Admiral Dewey, and by his consent, or at his request, Aguinaldo left Singapore for Hong Kong on April 26th, and when the McCulloch went to Hong Kong early in May to carry the news of Admiral Dewey's victory, it took Aguinaldo and seventeen other revolutionary chiefs on board and brought them to Manila Bay. They soon after landed at Cavite, and the Admiral allowed them to take such guns, ammunition, and stores as he did not require for himself. With these, and some other arms which he had brought from Hong Kong, Aguinaldo armed his followers, who rapidly assembled at Cavite, and in a few weeks he began moving against the Spaniards. Part of them surrendered, giving him more arms, and the others retreated to Manila."

As an absolute and incontrovertible proof of the truth of this last statement, a letter from our ex-Consul at Manila, Hon. Oscar F. Williams, upon pages 328 and 329 of Senate Document No. 62, Part 2, reads as follows:

"U. S. S. Baltimore,
"Consulate of the United States,
Manila Bay, Off Cavite,
"Manila, Philippine Islands, May 24, 1898.
"To Mr. Day.

"Sir—I have the honor to report successful efforts on the part of the insurgents of these islands in preparation for more successful war against Spain. Officers have visited me during the darkness of night to inform the fleet and me of their operation and to report increase of strength. At a conference with General Aguinaldo, the head of the movement, I was told that they had now about 4,500 Mauser rifles taken from the Spaniards, and had also abundant ammunition. Until the present they have been fatally crippled in these respects. Last week Major Gonzales captured two buffalo cart loads of rifle ammunition from the Spaniards. To-day I executed a power of attorney whereby General Aguinaldo releases to his attorneys in fact $400,000 now in bank in Hong Kong, so that money therefrom can pay for 3,000 stands of arms bought there and expected here to-morrow. The same sources informed me that about 37,000 insurgents stand ready to aid United States forces, and General Aguinaldo's headquarters were this a. m. at 7 o'clock surrounded by 500 to 1,000 men eager to enlist. I was there at that hour and saw the men. My relations with all are cordial, and I manage to keep them so pro bono publico. When General Merrit arrives he will find large auxiliary land forces adapted to his service and used to this climate. I am, sir,

"Oscar F. Williams,
"United States Consul."

According to the official evidence of Consul-General Wildman of Hong Kong, and Major-General F. V. Greene of the United States Volunteers, as found in the official records of the United States, referred to, only $400,000 in Mexican silver were ever paid over to Aguinaldo by the Spaniards, concerning which Aguinaldo wrote in his Official Review of the Philippine Revolu-

tion, after giving his reasons for refusing to divide it unfairly among a few leaders like Artacho, saying:

"Besides which, it had been agreed upon among the revolutionists at Biak-na-bato that in case the Spaniards did not comply with the stipulations, the money proceeding from the indemnification should not be divided up, but should be set aside to purchase arms for renewing the war."

Which is just what was done with this money, as can be seen by a reference to page 328 of Senate Document No. 62, as Consul Williams reported in his letter of May 24, 1898:

"To-day I executed a power of attorney whereby General Aguinaldo releases to his attorneys in fact $400,000 now in bank in Hong Kong so that money therefrom can pay for 3,000 stands of arms bought there, and expected here to-morrow."

As a matter of fact, too well and too widely known to be denied even by Admiral Dewey, arms and ammunition were purchased with that money, conveyed to Cavite and turned over to the Filipinos, Consul-General Wildman and Admiral Dewey, aiding their shipment and delivery.

As soon as they were placed in the hands of the Filipinos Aguinaldo's ragged, barefoot, barely organized army began to astonish the world by brave battles against the greatest odds, winning overwhelming victories everywhere they went, over well-armed European regulars.

Then it was that Admiral Dewey wrote to Consul-General Wildman: "Aguinaldo is behaving splendidly. He is a born soldier," and Aguinaldo, in gratitude, wrote to Consul Wildman: "Are you pleased with me? Have I kept my word? Of the 7,000 Spanish regulars in Manila I have killed 2,000. Governor Para of Cavite and

the Governor of Battan are my prisoners. The provinces of Cavite, Lalaguna and Battan are mine. The arms you sent me were put to good use."

Thus evidence educed from our own official records, and fully corroborated by the facts in the case, which have become historic, nails the lie that Aguinaldo betrayed his country to the Spaniards for a bribe, by proving that he bought arms and ammunition to fight in cooperation with the forces of the United States for the freedom of his country, as he supposed, against the Spaniards, "our common enemy," with the very money which he has been cruelly accused of taking as a bribe from them for betraying his country to them.

Lies, like boomerangs, are apt to beat a back track!

To corroborate the United States official records already quoted from we will refer to the official records of the Spanish government as regards Aguinaldo's actions at the time of the so-called bribery. In an address before the Cortes the Marques de Estella declared, on August 12, 1899:

"I have in my possession documents which will show great frauds perpetrated by our government. The first is a cable dispatch from the Governor-General of the Philippines to the President of the Council of Ministers, and is dated at Manila, October 7, 1897. It reads as follows:

" 'Pending resolutions of the government on my telegram of the 5th instant, duty to my country and my position oblige me to manifest that I have two ways open to make peace in the archipelago. First, I can buy for $1,700,000 the chiefs and their rebellious followers, making them return their arms and our deserters to the disciplinary corps, for propositions made to Paterno and others, and to be taken as salvatory by the high functionaries whom I consulted, and accepted by me, after sacrificing my prestige and military affection.

"'The payments to be made in installments—first payment upon the surrender of Aguinaldo, with the major part of his followers; second payment four months after the surrender of Aguinaldo and all his followers; third payment when peace is assured.

"'This money will be used by Aguinaldo and his followers to indemnify ruined families, destitute widows, and to emigrate, and buy the soldiers. This plan can be realized through the Archbishop, the director of the bank, General Castilla, by the General Secretary, or by persons who may be designated by your Excellency. This plan has been approved by authorities in this country of great reputation, whom I have consulted, who are known by their spirit and distinguished by their patriotic enthusiasm, and also by the eminent and virtuous Archbishop of Manila.

"'The second way is to fight, and to try and vanquish the enemy by the force of arms.'

"On the 15th of October the President of the Council of Ministers authorized the Governor-General of Manila to make the deal, leaving him carte blanche in the matter. Now, then, comes in the fraud. The Marques Primo de Rivera was authorized to buy peace with the Filipinos for the sum of $1,700,000, under conditions made to the insurgents. But only $600,000 was expended in this way, showing a deficiency of $1,100,000, which has been economized to the government by the Governor-General by his prudent management. Now, where is that money?

"To Aguinaldo at Hong Kong was turned over the draft of $400,000 in the first days of January, 1898, and upon his return to the Philippines the insurgents, with a nucleus of the insurrection, surrendered, and $200,000 was paid to Mr. Paterno, which makes a total of $600,000

"Now, here comes in the perfidy of the transaction. Aguinaldo proved recreant to the trust reposed in him; he did not fulfill the conditions of the deed, but bought, with the money received from Spain, arms and ammunition to further prosecute the war against this country. Now, if all this be true, why does there not appear of

record this sum of $1,100,000 which has not been expended, either in the archives of the War department, of the Treasury department, or of the Department of the Colonies? Where has this money gone?"

In regard to the balance of the indemnity money which was never paid to the Filipinos as promised in their official records already referred to and quoted from, Aguinaldo stated, in his "Authentic Review of the Philippine Revolution," that in reply to Admiral Dewey's questions as to a commission coming to him with terms and offering the Filipinos autonomy from Spain if they would espouse the cause of the Spaniards as against the Americans, he answered "that such a commission had come and stated to him that on condition that the autonomy was accepted, General Augustin and Archbishop Nozaleda would concede to me my rank as General, and to my other companions the positions which they then held, giving me one million dollars, the rest of the indemnification money due from the treaty of Biak-na-bato, besides large recompense and salaries for the members of the House of Representatives, promises which even the commissioners themselves did not believe in, although some were of the opinion that I should accept the money in order to get that sum from the treasury of the Spanish government, as it had been taken from the pockets of the Filipinos."

The Marques de Estella, in his address to the Spanish Cortes, after he had read the dispatch from Governor-General Primo de Rivera, continued as follows:

"Two days later, on the 9th of October (1897), the Secretary of the Council answered, saying that the Council of Ministers were considering the project and would reply as soon as possible. Four days later, after the Liberal party had come into power, the President of the Council sent another message to Manila, asking to

specify the authorities who had approved of this plan, how much money was needed to consummate the scheme, and that a detailed account of the desired installments should be given. On the same date the Governor-General answered the Council of Ministers, stating the conditions to be as follows:

"'Seven hundred thousand dollars to be paid upon the surrender of Aguinaldo, the greater part of his followers, and the deserters in arms; a second installment of $500,000 four months later, when the remainder of his followers had given up their arms and surrendered; and, lastly, two months later, the other $500,000 when peace should be assured.'"

Thus the records of the Spanish Cortes corroborate Aguinaldo's accounts of these occurrences, any discrepancies in cash accounts representing an official "rake-off."

Notwithstanding this three-fold evidence of American, Spanish and Filipino official records, two months later Mr. McKinley is reported to have made the following statement in his speech at Fargo, North Dakota, October 13, 1899:

"The leader of the insurgent forces says to the American government, 'You can have peace, if you will give us independence.' Peace for independence, he says. He had another price for peace once before, but the United States pays no gold for peace. We never gave a bribe for peace in all our history."

The following "special," much to the point, was published in the "Chicago Tribune" September 15, 1899:

"Ithaca, N. Y., Sept. 14.—It is stated on authority that the Schurman Peace Commission offered every possible inducement short of absolute self-government to Aguinaldo and his followers. Aguinaldo was promised, as the price for the restoration of peace in the Tagalo tribe, a bonus of more than $5,000 a year while the Tagalos remained peaceful. He was told

that he could choose men from his tribe for the minor municipal offices.

"The commission, it is asserted, went so far as to promise Aguinaldo the moral support of the United States government, if such were needed, to make his leadership of the Tagalos thoroughly secure.

"With all these inducements, tempting as they must have been, Aguinaldo, as the recognized head of the insurgent movement, declined to yield. He insisted upon immediate self-government, and, as his insistence was so firm as to make an agreement impossible, the American Commissioners ceased negotiations."

CHAPTER XXI.

THE SULU SULTANATE.

Upon pages 153 and 154 of General Otis' official report of August 31, 1899, is a letter addressed by him to Gen. J. C. Bates.

After stating that General Bates was "constituted an agent" of the United States to negotiate with the Sultan of Sulu, according to certain memoranda furnished him, which evidently were patterned after Spanish policy in the past, including a recognition of Mohammedanism, slavery and polygamy, he added:

"The Moros acknowledged through their accepted chiefs Spanish sovereignty and their subjection thereto, and that nation in turn conferred upon their chiefs certain powers of supervision over them and their affairs. The kingly prerogatives of Spain, thus abridged by solemn concession, have descended to the United States and conditions existing at the time of transfer remain."

These "conditions," it seems, were agreed upon in 1878, and that "agreement" was accordingly taken as a basis for General Bates' remarkable treaty as follows:

"You will therefore acquaint yourself thoroughly with

the terms of the agreement of 1878 and take them as a basis for your directed negotiations." * * *

"The United States will accept the obligations of Spain under the agreement of 1878 in the matter of money annuities and in proof of sincerity you will offer as a present (?) to the Sultan and datos $10,000, Mexican, with which you will be supplied before leaving for Jolo—the same to be handed over to them respectively in amounts agreeing with the ratio of payments made to them by the Spanish government for their declared services. From the first of September next and thereafter, the United States will pay to them regularly the sums promised by Spain in its agreement of 1878, and in any subsequent promises of which proof can be furnished * * * and will declare all trade of the Sultan and his people with any portion of the Philippine islands, conducted under the American flag, free, unlimited and undutiable."

Yet Mr. McKinley declared: "We never gave a bribe," etc.!

The treaty between the United States of America and the Sultan of Sulu already referred to for the preservation of peace and protection of slavery, polygamy and Mohammedanism, under the barbarous rule of his royal highness and shelter of the stars and stripes, provides:

"Article 1—The sovereignty of the United States over the whole archipelago of Sulu and its dependencies is declared acknowledged.

"Article 2—The United States flag will be used in the archipelago of Sulu and its dependencies on land and sea.

"Article 3—The rights and dignities of his highness, the Sultan, and his datos, shall be fully respected; the Moros shall not be interfered with on account of their religion; all their religious customs shall be respected, and no one shall be persecuted on account of his religion.

"Article 10—Any slave in the archipelago of Sulu shall have the right to purchase freedom by paying to the master the usual market value."

Notwithstanding that the 13th amendment to the Constitution of the United States declares that "Neither slavery nor involuntary servitude, except as a punishment for crime, whereof the party shall have been duly convicted, shall exist within the United States or any place subject to their jurisdiction."

"Article 15—The United States government will pay the following monthly salaries (?):

To the Sultan	$250
To Dato Rajah Muda	75
To Dato Attik	60
To Dato Calbi	75
To Dato Joakanain	75
To Dato Puyo	60
To Dato Amir Hussin	60
To Hadji Butu	50
To Habib Mura	40
To Serif Saguin	15
Total monthly salaries (?)	$760

Slavery in the Sulus under "the sovereignty of the United States" is certainly contrary to the clause in our Constitution prohibiting it in "any place subject to their jurisdiction," and its continuation under our flag of freedom is as infamous as was the opposition of our government to the war for freedom in Cuba and as is its prosecution of the present war against freedom in the Philippines.

It is contrary to the Constitution, conscience and constituency of America and must give way before the mandates of our people if we are to be worthy of the name of a Christian nation.

This treaty, recognizing, permitting and perpetuating despotism, polygamy and slavery in the Sulus, was signed at Jolo, P. I., on the 20th of August, 1899.

Within less than one week thereafter Mr. McKinley

made the following beautiful remarks at Ocean Grove, N. J., on July 25, 1899:

"I believe that there is more love for our country, and that more people love our flag than ever before. Wherever that flag is raised it stands, not for despotism and oppression, but for liberty, opportunity and humanity, and what that flag has done for us we want it to do for all people, and all lands which by the fortunes of war have come within our jurisdiction. That flag does not mean one thing in the United States and another in Porto Rico and the Philippines."

This is one of Mr. McKinley's beautiful fabrications which remind us of the individual who drew upon his imagination for facts and depended upon his memory for flights of fancy, with this exception, that he frequently falls back upon his fancy for both facts and fiction if his speeches are correctly reported, as we believe they are. We prefer to depend upon the facts in the case for the truth, so will call upon eye witnesses, first among them again being Mr. John T. McCutcheon, whose evidence can be found in the "Chicago Record" of November 1, 1899, as follows:

"By nature the Moro is a pirate, and as far back as history goes the native of the Sulus was a recognized pirate and the Sulu sea a terror to mariners. The Moros preyed on all the world outside their own people, and the pursuit was considered among them to be proper and legitimate. Consequently one can hardly expect to find a very thorough code of laws among them. An arrangement existed between Spain and the Sultan whereby the former should pay an annuity of $2,400 (Mexican) to the Sultan, and annuities ranging from $15 to $100 (Mexican) to the dattos and advisers. The British North Borneo Company paid the Sultan $5,000 a year. These amounts were paid as bribes or tributes to preserve peace and quiet, and were, in my judgment, thoroughly commendable, although if the arrangement is continued by

the United States the expenditure will probably be put in the budget 'for services rendered' to escape the accusation of bribery. It was a good arrangement, for a bagful of dobe dollars carries infinitely more weight with the thrifty savage than a thousand assurances of 'benevolent assimilation.' It will save scores of lives and hundreds of thousands of dollars, make the native contented and happy and insure a lasting peace.

"The religion of the people of the archipelago is Mohammedan, pagan and Christian. Nearly all the Moros are devout Mohammedans, and this faith may safely be said to include 75 per cent of the population of the islands. In the mountainous districts of some of the islands, however, there are wild, long-haired savages who worship pagan gods. The percentage of these is comparatively small. The Christian element is composed of Visayan and Tagalo deportados, who have been sent as convicts to these islands.

"The Moros guard their religion more jealously than any other institution. They would resent any interference in the faith more quickly than anything else, and one thing above all others which will insure peace between our country and the Moros will be the restriction of American missionaries.

"The Mohammedan religion allows a man four wives. The marriages are performed by priests, and a man cannot marry a woman if she strongly objects. I was unable to learn just how much the woman could object and still be married, but I presume there is a certain fixed degree of protest which the suitor must regard as a rejection of his proposal. When a man has more than one wife he lives a week with each one, and by this rigid observance of impartiality he manages to maintain peace in the family.

"A man can easily divorce his wife by merely returning her to her parents or guardian and stating that he will be no longer responsible for her. She is then divorced, and cannot marry again for three months and four days. If she becomes a widow the punishment is greater, for she is then obliged to wait four months and four days before again marrying. The man, in the first

instance of course, can immediately remarry if he desires. Datto Jokanine has four wives, the limit, as well as a number of slaves.

"Slavery exists on the islands, and is apt to be the most difficult problem we will have to solve, for the Moros will rebel against the abolition of such an ancient institution, while the United States will doubtless find slavery inconsistent in one of her colonies.

"There are about 2,000 slaves on the island of Sulu. I was unable to find the approximate number on the other islands, but probably there are as many more. A slave is worth about $40 Mexican, although the price depends largely upon the age and sex of the slave.

"Slaves are acquired in two or three ways—by direct purchase, by inheritance and as payment of debt. Most slaves are hereditary. The owner wills them to his son, and all children borne by women in bondage become the property of the owner of the slave mother.

"It is a custom of countries in the East to pay to a slave-owner the price of a slave if the latter runs away and asks to be free. The slave is then worked by the government until he works out the amount paid for him. The slave then becomes free and the previous owner cannot reclaim him.

"According to this custom the slave does work up to the amount of $40 and wins his freedom. If this amount is not paid at the end of the first year the government can hold him until the end of the third year, when he is given his freedom.

"Practically the same system exists here in the East as in Mexico, for the arrangement is very similar to the peon system. If a peon fails to work off his debt while he lives, his children become peons until the debt is paid.

"Crimes among the Moros are punishable according to fixed penalties in most cases, but occasionally the datto, if he happens to be in an unpleasant humor, varies the punishment a bit. Murder is punishable by a fine of $105 Mexican. No Moro is allowed by his religion to lay his hand on a strange woman. If he does so in the daytime he is fined $8, and if at night $10. Horse stealing and cattle stealing are punished severely. Other

forms of stealing are punished according to the previous record of the criminal. If his record is bad he comes under the classification of 'habitual criminal,' and the probability is that his wife will have a chance to marry again in four months and four days.

"A case happened a week before I arrived in Jolo which illustrated how a habitual robber fared. The Datto Jokanine is a man of some wealth, which he keeps buried beneath his house. Frequently he has occasion to send to various parts of his domain for money as tribute, and at these times he has always sent one of his trusted followers.

"One day some time ago this man was sent to bring the datto a certain sum of money, but when the bag was handed to the datto the trusted follower flung himself on his knees and confessed that he had lost part of it in gambling. He kissed the datto's hands and implored forgiveness and promised never to do so again, and said that he was overwhelmed with grief and humiliation, etc.

"The datto forgave him, but told him never to let it happen again, for if it did the punishment would be swift and terrible.

"Well, it happened again on the very next trip on which the trusted follower was sent for money. Once more there were lamentations and appeals and vows of eternal reformation.

" Didn't I tell you that I would punish you severely the next time this happened?' said the datto. 'Didn't I warn you that you would be killed? What do you mean?' etc., etc., thundered the datto, as he glared at the penitent bootlick at his feet.

" 'O most gracious prince, sun of suns, king of the universe,' etc., etc., wailed the hapless subject as he squirmed and cringed beneath the datto's lowering gaze. It was a long session that time, with the scales wavering throughout it all, but in the end the datto said that he'd give him another chance.

"And now comes the part of the story which illustrates how great are the fascinations of gambling. When the trusted follower went again for money for his master he looked in on a little game, and, forgetful of his dire

experiences in the past, he plunged sufficiently long to lighten his load of 'dobe dollars.

"Instead of running away, he went back to the datto and confessed to his shortage.

"This time there was no argument on either side. The datto turned to one of his guards and ordered him to slay the trusted follower. He then asked if the victim wished to be blindfolded or had any short remarks to make. As the latter saw no necessity for the one and no use in the other, he said something to the effect of 'never mind the guard.' An instant later a barong sunk into his stomach, almost dissecting him, and the punishment was over."

Mr. R. H. Little wrote for the Chicago Tribune of September 8, 1899, as follows concerning the Sulus:

"In Sulu of Jolo, as it is commonly called, where General Bates has gone, the Spaniards were never able to collect taxes or do more than maintain at great cost one or two military posts. Consequently the government of the Moros will be one of the most perplexing questions that Congress will have to deal with in the adjusting of the affairs of the various islands of the Philippines.

"The Moros are Mohammedans and have all their peculiar customs, including harems, juramentados, slaves, and other doubtful luxuries not considered, nor indorsed by the constitution of the United States. The Moros have as many wives as they choose. Slavery exists in its widest scope. There are slaves by birth and by conquest, such as are seized in battle or on piratical excursions, or insolvent debtors.

"The peculiar religious notions which are liable at any moment to transfer an amiable Moro into a juramentado is also something that will tend to make these people bothersome wards. A juramentado is a man who has taken a solemn oath to die killing Christians. The Mohammedan Moros believe that one who does this goes straight to the seventh heaven and into the presence of the great prophet himself.

"To gain this great reward Moros frequently shave their eyebrows, bathe in a sacred spring, and, putting on robes of white, underneath which are concealed heavy knives, seek the nearest town where there are Christians and run amuck. The only way to stop them is by killing them, for as long as they can raise their hands they will strike and stab, as they believe that every Christian that they kill insures them just so much more glory in heaven.

"Many instances are told by the Spaniards of juramentados who had been impaled upon a bayonet, seizing the gun barrel to which the bayonet was fastened, and by pulling it forward drive the knife deeper into their bodies to bring them within striking range of the enemy.

"American army officers are afraid that a Krag-Jorgensen bullet, which, unless it strikes a vital spot, will not always incapacitate a man from fighting, would prove of little avail in stopping a headlong rush of crazed juramentados. They advocate arming the troops in Sulu with Springfield rifles or furnishing them with the dum-dum bullet as absolutely necessary in a warfare against fanatics.

"As for slavery, the institution is so deep-rooted in Sulu that the constitution of the United States would hardly properly cover the islands. It is highly probable that owing to the conditions in Sulu the United States may not, for some time at least, claim more than the right of a protectorate or suzerainty over the islands inhabited by the Moros and that no attempt will be made to interfere with their customs."

Under date of Manila, April 23, 1900, Mr. McCutcheon wrote a letter appearing in The Chicago Record of August 17, in which he said:

"From my personal experiences with the Filipinos—experiences covering the greater part of two years and the larger part of the Philippines and the Sulus—I have reached several deductions which at present I think are tolerably well founded. Perhaps if I had time I would change or remodel them.

"The first is that I like the Filipinos. From the very first I have met with hospitality and kindness from them in every part of the islands. On nearly all of these occasions the people have had no other reason to be courteous and friendly except the impulse of inherent hospitality. About the only Filipinos I have had cause to disapprove of were the cab drivers in Manila, together with various house boys who at one time or another transferred my watch, money and other valuables from my home in Manila to some unknown place either in Manila or out of Manila. These I dislike.

"But in most of my experiences with Filipinos in Manila and nearly all the provinces I have met a uniform degree of courtesy, which, whether assumed or natural, has prepossessed me in their favor. There has never been a house, however small, or a family, however poor, which has not hospitably placed itself at my service when conditions rendered such service most opportune and grateful.

"Another conclusion I've reached is that a higher state of education exists in the Philippines, excepting, of course, the Igorrotes, Negritos and Moros, than one can find in any other oriental country. From Albay province to Aparri you will find the greater part of the people uniformly able to read and write; you will find substantial stone buildings and imposing churches and schools in the most remote sections. A trip up the Ilocos coast is a revelation to the traveler, for he will find the valleys highly cultivated, the cities large and imposing and the people normally peaceful and fairly industrious.

"The same conditions will be found existing in all sections of Luzon. You will find pianos where you have been led to expect breechcloths and savagery. You will find well-dressed people reading the native newspapers, and men who will discuss with you intelligently the problems of the islands. Only in the remote mountain districts will you find the half-naked savage who is used in the American comic weeklies to represent the typical Filipino. For this state of comparative enlightenment the church is responsible, for whatever we may say of the methods of the friars we must acknowledge that they

have done a great work in educating the people—leaving the price out of the question.

"Another conclusion I've reached is that with proper training the Filipino may be developed into a good man in any branch of business. He is receptive and imitative. I have seen most excellent maps and draughtings made by Filipinos. In the big banks and business houses high positions are held by them, and on the railway and steamship lines there are dozens of splendid native engineers and mechanics. In music, art, sculpture, medicine, law and literature; in technical vocations, such as architecture, wood carving, weaving, masonry, electricity and mechanical engineering; in sports, such as horse racing, cock fighting, boat racing, fencing, bicycling and various native sports, and in all sorts of clerical work there are many examples showing what may be made of the raw material if properly taught.

The fact that, to these civilized, Christianized, enlightened Filipinos, longing for liberty under their own chosen leaders, the right of self-government under republican institutions, has been ruthlessly denied, while to savage, slaveholding, polygamous Mohammedan tribes it has been granted, with full guarantee against any interference with most abhorrent and barbarous practices, contrary to the conscience and constitution of our country, is proof positive that it is not for lack of fitness for, or justice in granting to them self-government, that this right is denied to them by the political leaders temporarily in power, but because by conquering and controlling the civilized elements they expect to increase, together with trade, their political power, and plunder, while it might cost more than it would come to in cash, comfort, or official advantages to crush out human slavery, human sacrifices and certain other "religious customs" or "rights," which are held as sacred by American mercenaries whose only God

is gold, whose creed is greed, and whose policy is hypocrisy incited by plunder.

Speaking of this class of men in his address before the Union League Club of Chicago, delivered on Washington's birthday, February 22, 1900, at the Auditorium in that city, President Schurman of the first Philippine Peace Commission said of them:

"I must say a word about the jingoes. Now the jingoes are a sect who hold that everything is ours that we can lay our hands on; and that other people have no rights which we need respect. Their philosophy of the Philippine question is exceedingly simple. It is this: Greed in their hearts, gold in the Philippines, and God in heaven to satisfy the appetite with its desired object. The inhabitants of the archipelago, of whom there are some 8,000,000, never enter into their calculations, or if they do it is simply as material for exploitation or food for bullets. Eight million Filipinos with no legal or moral rights that we need to consider! Eight million immortal souls to be treated as mere chattels! Yet this is the gospel of the jingoes. * * * The American people will in due time punish them for their infamy."

Since this is infamy, as he says, and as it assuredly is, why allow it any longer? Why not stop it at once? When will the time be due to stop it, if not now?

It is always time to right a wrong. The time is overdue!

CHAPTER XXII.

SOLDIERS DISSATISFIED.

Referring very briefly to another of the illusions or delusions of this Philippine war, we turn to the official records again.

Upon page 44 of General E. S. Otis' official report of August 31, 1899, he said:

"Individual applications for discharge became numerous, and on December 15 (1898) I forwarded to the Adjutant General of the army the following communication." He then refers to applications for discharge and says: "They refer to paragraph 2, General Orders No. 40, current series, and think the present cessation of active hostilities between the United States and Spain is 'the close of the war' within the meaning of the paragraph, and hence these numerous individual applications. * * * The number of these applicants indicates the desire of the enlisted men of the command to escape the country, and shows how difficult it is to hold them in condition of contented discipline. * * * Under present exigencies I am obliged to disapprove of all these applications. But, notwithstanding the desire to hold the volunteers as above expressed (and it was necessary to hold them or no army would remain), I continue to believe that we might overcome difficulties without resort to force."

Upon page 83 of this same report General Otis, in a letter intended as a statement of the situation for the mixed commission of Americans and Filipinos, appointed in January, 1899, to confer for the purpose of preserving peaceful relations, states concerning volunteers:

"I decline to return them, so long as we are threatened with hostilities."

An Associated Press dispatch dated "Manila, April 7, 1899, via Hong Kong," read: "A majority of the United States volunteers are eager to return home, and 'we did not enlist to fight niggers,' is a remark that is constantly heard. * * *

"The volunteers construe their enlistment 'to the close of the war' to apply to the war with Spain, and wish to be relieved by regulars."

Governor Lind of Minnesota received the following cablegram from Colonel Ames of the 13th Minnesota Volunteers dated Manila, April 15, 1899:

"The regiment desires to be ordered home and mustered out of the service unanimously."

Another Associated Press dispatch, dated "St. Paul, Minn., April 20th" (1899), stated: "Governor Lind received the following cablegram from Manila after 1 o'clock this morning: 'Lind, St. Paul: The regiment must be ordered home and mustered out of the service at once. Officers of Regiment.'

"The message came in cipher and unsolicited, and was not in answer to any inquiry made by the Governor."

By the Associated Press:

"Washington, D. C., April 17th.—Senator Pettigrew, of South Dakota, has written a letter to the President requesting the return of the South Dakota volunteers now in the Philippines.

"The Senator says that under the law they are entitled to come home, and that they should not be retained against their will. He claims he has received requests from 119 members of the South Dakota regiment asking to be discharged and sent home.

"Orders were issued to-day to General Brooke to discharge men in the regular army in Cuba who had enlisted only for the war with Spain.

"Considerable complaint has been made because these men were not allowed to return home, and those whose applications were refused have interested United States Senators and others to procure their discharge. Under the law increasing the regular army for the war with Spain there was a provision that the enlistment should be only during the war.

"St. Paul, Minn., April 17th.—Governor Lind to-day sent a message to the Legislature urging some action looking toward the speedy return from Manila of the 13th Minnesota Volunteers. He says that all appeals to that end addressed to the President and to the War Department have been ignored, save in a few individual cases that were influenced by partisanship. He says the volunteers are being held contrary to law and that he has been

notified by Colonel Ames that the regiment desires unanimously to return home."

Governor Andrew E. Lee, of South Dakota, appealed to the President for the return of the First South Dakota regiment as follows: "In obedience to what I believe to be the most universal wish of the State, I desire to request the return to the United States of the First South Dakota Volunteer Infantry, now engaged under General Otis in war against the inhabitants of the island of Luzon. * * *

"The soldiers of the First South Dakota enlisted in the war against Spain, which was concluded some time since by the signing of the Paris treaty of peace. The task for which they entered the service has been completed. The war for humanity has ended, the battle for the liberation of Spain's enthralled subjects has been successfully concluded, and since that war is the one for which the soldiers enlisted, my people feel that South Dakota Volunteers have fulfilled every obligation they owe to their country and its flag, and that they should be allowed to return to their native land, to rejoin their families and friends and to take up the peaceful pursuits which they dropped when the call came to enter upon a campaign for the promotion of the right of self-government."

Mr. Robert M. Collins, correspondent of the Associated Press in the Philippines, wrote to the general manager, M. E. Stone, Esq., under date of Manila, P. I., July 30, 1899, describing the situation there under the censorship and a conversation between the correspondents and General Otis in which he stated as follows:

"We reminded him that while he had been reporting to Washington that 'the volunteers will render willing service until relieved,' the same volunteers were sending regimental petitions to the Governors of their States to use every influence to secure their recall; that some regiments had petitioned him to relieve them from duty; that the members of various regiments had at certain stages

of the war been in a frame of mind closely resembling mutiny; that the members of the Third Artillery, who had enlisted for the war with Spain, had threatened to stack their guns on the 4th of July unless discharged."

The following is a portion of a letter from a member of the Third Artillery: "I saw a dispatch from General Otis in an American paper wherein he says that the volunteers wanted to stay here. That is a lie, as well as a good many other reports which are sent in. The soldiers have no heart in this fight. In one day six of our battery deserted, but were caught and sentenced to thirty days in prison. This is preferred to doing duty and more have followed. * * * Should we not be relieved when the new troops arrive, this month, there will be mutiny in several regiments, including ours, Nebraska, Kansas, Pennsylvania and Montana regiments."

We have the original letter before us, but will not quote the bitterest of it, which might make a bad matter worse, as it shows a state of feeling among as brave and patriotic a set of men as ever fought under any flag, that shames a nation which will allow its soldiery to be conscripted unconstitutionally as they were.

Sergeant McCosham, of Marinette, Wisconsin, who went out as one of the First South Dakota Volunteers, wrote as follows:

"Two days after San Fernando was taken our regiment had but 190 men on the line, the remainder being dead, wounded or sick. General McArthur complained of the number of men sick, other regiments being in the same shape as ours, and Major Potter with one other surgeon was sent in to Manila to rush men to the front. Acting under instructions, he sent 108 men to the front. Of these thirty were unable to reach the depot, a mile distant, many of them fainting on the way, some twenty-eight or thirty ultimately arrived at San Fernando in worse condition than when sent to Manila, the others

being ordered back to Manila by surgeons along the line of the railroad, who saw at a glance they were in a precarious condition. I saw two of these men brought into ward D, of the 1st Reserve Hospital, who will die before this letter leaves Manila. I can prove by the records of the hospital that men were ordered to the front whose temperature was 103 degrees, and men from other regiments fared no better.

"Major-General Otis has telegraphed that the volunteers are anxious to remain here, when I know and every officer on the island knows that 95 per cent of the enlisted men in the eighth army corps are praying to God to get home at once.

"You Americans shudder at the tryanny of Spain and the cruelty visited upon the natives of Luzon and Cuba, but I want to tell you that bright, brave, young Americans who volunteered to defend their country in the hour of peril, are giving up their lives by service in sacrifice to the vanity of star bespangled generals and a fog-headed dollar-hearted bureau of officials at home.

"The fierce tropical heat, the fever cursed atmosphere, and the bullets of the insurgents, are working such havoc among the men that the surgeons and nurses are absolutely unable to give to the sick and wounded the care that they should receive.

"You may publish this letter and my name shall be signed. I would face a courtmartial willingly and prove more than I write, for I know that it is only by arousing the sense of the States that we can be relieved—and to stay much longer will be death to most of us.

"When I feel a little better, when the curse of patriotism lays a trifle lighter on our heads, I shall write a longer, a more cheerful letter; until that time I am, with sincerest regards to all of the old friends and best wishes for your own success. Your friend,

"Hugh D. McCosham,
"Sergt. Co. H. 1st S. D. Vol. Inf."

Upon page 121 of his official report of August 31, 1899, General Otis states, as regards desire of troops to return home: "The volunteers had again become very

restless and desired to depart. On June 2d the surgeon of one of these regiments reported that of 873 officers and enlisted men 30 per cent were in the Manila hospitals sick and wounded, 30 per cent were sick at San Fernando, 'and of the remainder there are not eight men in each company who have the strength to endure one day's march.' In respect to this report the chief surgeon of MacArthur's division remarked that he had made a careful examination of the men and that of the whole number in the regiment then present only ninety-six were fit for duty."

We could continue such evidence indefinitely.

Notwithstanding the well-known facts in the case, Mr. McKinley had the hardihood, when he welcomed the Tenth Pennsylvania Volunteers on their return in Pittsburg, on August 28, 1899, to say of the soldiers who had demanded discharge from what they considered a wicked war:

"Privileged to be mustered out in April, when the ratifications of the treaty of peace were exchanged, they did not claim the privilege—they declined it. They voluntarily remained in the service and declared their purpose to stay until their places could be filled by new levies and longer if the government needed them."

And again in St. Paul, on October 12, 1899, upon the return of the Thirteenth Minnesota Volunteers, he said:

"I was glad that they didn't want to come home until the government of the United States was ready to dispense with their services. I was glad that no matter who advised otherwise, they did not propose to beat a retreat." Surely Mr. McKinley should have the medal for being both the champion lawyer and model politician! How Mr. McKinley could stand and say what he said in his sane mind before mothers of boys who sent such messages to them and wrote such letters of them and "this accursed war," as General Lawton termed it, we can

scarcely comprehend, and to illustrate we quote only one of each. Mothers of the boys of the First Nebraska regiment telegraphed to them when the call for re-enlistment came:

"Boys, don't re-enlist; insist on immediate discharge."

This was sent after the regiment had appealed for at least a respite, having been worn out in this war. One mother wrote:

"My boy writes: 'It makes me fairly faint and sick to see the wounded Filipinos who are brought into the hospital, all shot to pieces with our rapid fire guns.'

"Must I believe that the teaching I gave my little boy twenty years ago, was wrong, when I taught him not to be cruel to any of God's creatures, not even a worm? This teaching seems almost to unfit him for the cruel work he is now engaged in. He enlisted in the cause of humanity, to save men from oppression, now he writes: 'I did not enlist in a war of conquest, the object for which we enlisted is just the reverse,' and he wants to come home, but is compelled to stay (as all the volunteers are) and help kill the Filipinos to 'civilize them,' and bring them under American rule. The boy we taught to honor the flag—that emblem of liberty and independence, must now, against his convictions, follow that flag as it leads our American boys on to trample down a people for daring to ask for liberty and independence, cultivating a spirit in them which blunts all moral sense to the rights of others, and 'President McKinley approves.' Do not tell me this is God's way of expansion. Let the church use any other argument but this, for it dishonors the name of Christ and destroys the 'faith which worketh by love.' I cannot find anything in the teachings of Jesus Christ that justifies this Philippine war, and to 'keep the faith' I must abide in the doctrine of Christ. Mrs. E. M. Akers,

"Pipestone, Minn."

On August 28, 1899, Mr. McKinley declared in Pittsburg that: "Every step taken was in obedience to the requirements of the constitution," and he added: "Until

the treaty was ratified we had no authority beyond Manila City, bay and harbor. We then had no other title to defend, no authority beyond that to maintain. Spain was still in possession of the remainder of the archipelago. Spain had sued for peace. The truce and treaty were not concluded."

December 21, 1898, seven weeks before the treaty was ratified, sovereignty over all the Philippine Islands was proclaimed, which, according to Mr. McKinley's own words, was illegal and unconstitutional, because, as he said: "Until the treaty was ratified, we had no authority beyond Manila City, bay and harbor." Congress alone is empowered by the constitution to declare war for this country, and Congress has never yet declared any war of conquest against the Filipinos, though it did declare a war to free the oppressed people of Cuba from Spanish tyranny.

The thirteenth amendment to the constitution prohibits slavery in the United States or "any place subject to its jurisdiction," but slavery is permitted in the Sulu Archipelago by treaty provisions, never ratified constitutionally by the Senate.

Yet Mr. McKinley declared that "every step taken was in obedience to the requirements of the constitution."

President McKinley, in his speech at Sioux Falls, South Dakota, October 14, 1899, said:

"When the treaty of peace was made by which Spain ceded to us the entire archipelago, which treaty was ratified by more than two-thirds of the Senate of the United States, * * * it became our duty to establish authority. A portion of one tribe, representing the smallest fraction of the entire population of the islands, resisted American authority."

General Anderson, commanding the first American army in the Philippines, wrote:

"We held Manila and Cavite. The rest of the island was held not by the Spaniards, but by the Filipinos. On the other islands the Spaniards were confined to two or three fortified towns. At the time referred to we could not claim to hold by purchase, for we had not then received Spain's quitclaim deed to the archipelago."

General Otis, in his first official report as Governor-General of the Philippines, stated in reference to the period prior to this Treaty of Peace.

"The insurrection had spread to and was active in all the islands with the exception of the Sulu archipelago. * * * Vessels flying the Spanish flag could not safely enter any ports which had been seized by the insurgents."—General Otis' report, page 14.

General MacArthur, the present Governor-General of the Philippines, stated to a correspondent of the "Criterion" in an interview at Manila:

"When I first started in against these rebels I believed that Aguinaldo's troops represented only a faction. I did not like to believe that the whole population of Luzon—the native population—was opposed to us. But having come thus far, after having occupied several towns and cities in succession, and having been brought into contact with both 'insurrectos' and 'amigos,' I have been reluctantly compelled to believe that the Filipino masses are loyal to Aguinaldo and the government which he heads."

Thus we have the words of these three of our commanding generals in the Philippines, sustained fully by the facts in the case, that the Filipino insurrection was far reaching, if not universal, against Mr. McKinley's personal assertion to the contrary.

Before passing on, we must call attention to one more

of Mr. McKinley's marvelous myths, with which he mystifies the truth.

In his message of December 5th, 1899, he stated as to the opening of hostilities at the battle of Manila, February 4th and 5th, 1899:

"Just before the time set by the Senate of the United States for a vote upon the treaty, an attack, evidently prepared in advance, was made all along the American lines which resulted in a terribly destructive and sanguinary repulse of the insurgents."

On page 92 of his official record of August 31st, 1899, Gen. E. S. Otis describes this "attack" as "an insurgent approaching the picket and refusing to halt or answer when challenged. The result was our picket discharged his piece, when the insurgent troops near Santa Mesa opened a spirited fire on our troops there stationed. The engagement was one strictly defensive on the part of the insurgents and of vigorous attack by our forces." * * *

"It is not believed that the chief insurgent leaders wished to open hostilities at this time, as they were not completely prepared to assume the initiative."

Gen. C. McC. Reeve, who was provost marshal of Manila at that time, says that on February 5th, 1899, "Gen. Torres, of the insurgents, came through the lines under a flag of truce and had a personal interview with Gen. Otis, in which, speaking for Aguinaldo, he declared that the fighting had begun accidentally and was not authorized by Aguinaldo; that Aguinaldo wished to have it stopped, and that to bring about a conclusion of hostilities he proposed the establishment of a neutral zone between the two armies of any width that would be agreeable to Gen. Otis, so that during the peace negotiations there might be no further danger of conflict between the two armies. To these representations of Gen. Torres,

Gen. Otis sternly replied that the fighting, having once begun, must go on to the grim end."

Yet Mr. McKinley says: "An attack evidently prepared in advance was made all along the American lines."

If Mr. Lincoln were living to-day we believe he would say of this war against the Philippines and Mr. McKinley's policy what he said of the war with Mexico, which he declared was commenced contrary to the Constitution by President Polk, when he explained his vote against it as follows:

"I more than suspect that already he is deeply conscious of being in the wrong; that he feels the blood of Abel is crying to Heaven against him; that originally having some strong motive (what I will not now stop to give my opinion concerning) to involve the two countries in a war, and trusting to escape scrutiny by fixing the public gaze upon the exceeding brightness of military glory, that attractive rainbow that rises in showers of blood, he plunged into it, and has swept on and on, till disappointed in his calculation of the ease with which Mexico might be subdued, he now finds himself he knows not where.

"How like the half insane mumblings of a fever dream is the whole war part of his late message. * * * As I have said before, he knows not where he is. He is a bewildered, confounded, and miserably perplexed man. God grant he may be able to show there is not something about his conscience more painful than all his mental perplexities."—Lincoln's Complete Works, Vol. I, page 106, Jan. 12, 1848.

We who have formerly loved and honored and voted for Mr. McKinley would far prefer to believe that he was a "miserably perplexed man" than to think that he was a willful falsifier, or even guiltily ignorant of the facts of the case.

The saddest sight in this world is to see such a man

fall so far short of his high calling without a cause. To be sure, Mr. McKinley declared in his speech of October 12, 1899, at Minneapolis, very graciously:

"That Congress will provide for them (the Filipinos), a government which will bring them blessings, which will promote their material interests, as well as advance their people in the paths of civilization and intelligence, I confidently believe."

Just as graciously did His Royal Highness, King George the III. of England, cry out of the kindness of his heart in 1776:

"I am desirous of restoring to them (the American colonies) the blessings of law, which they have fatally and desperately exchanged for the calamities of war, and the arbitrary tyranny of their chiefs."

In this connection we cannot refrain from quoting our martyr President's noble words, which Mr. Lincoln uttered in his speech at Chicago, Ill., July 10, 1858:

"Those arguments that are made that the inferior race are to be treated with as much allowance as they are capable of enjoying; that as much is to be done for them as their condition will allow; what are these arguments? They are the arguments that kings have made for enslaving the people in all ages of the world. You will note that all the arguments of kingcraft were always of this class. They always bestrode the necks of the people not that they wanted to do it, but because the people were better off for being ridden. * * * Turn it every way you will, whether it comes from the mouth of a king as an excuse for enslaving the people of his country, or from the mouth of one race as a reason for enslaving the men of another race, it is all the same old serpent."—Lincoln's Complete Works, Vol. I, page 259.

We want no Oriental Irelands under our free flag, no Mohammedan, polygamous, slave-holding despotism!

"THE FLAG OF THE FREE."

Ours is the flag of the free and brave;
Why should it fly, then, over a slave?

Once 'twas only the flag of the free,
As God grant again it soon may be!

Our fathers fought in the long ago,
And our dear ones fell to make it so.

By the blood they shed, we vow again
To cleanse that flag from its cursed stain!

Our dear old flag, not long shall it wave
Under a despot, over a slave!

By ballots or bullets, or by both,
We call to the free to keep the oath!

The flag of the free it yet shall be—
The flag of the free, and only free!

—H. H. Van Meter.

Chicago, May, 1900.

CHAPTER XXIII.

THE RELIGIOUS ORDERS APPEAL TO SPAIN FOR PROTECTION.

Referring to the extreme bitterness between the Spanish priests or friars and the Filipino people, Rev. Father Ambrose Coleman in his book writes thus:

"It seemed truly to be directed against the church, and to be animated by a deadly hostility to the representatives of religion;" and again he goes on to state:

"The position of the religious orders in the Philippines, just before the war broke out between Spain and America, had become so perilous and unbearable that they addressed a long memorial to the Spanish government, exposing their grievances, explaining the cause of the rebellion, and suggesting remedies suitable for the situation."

So powerful had the Masons and Katipunans become

during the last rebellion, prior to the Spanish-American war, and before the Treaty of Peace had pledged the power of the American army and navy for the protection of the friars from the Filipinos, who threatened to banish them from the Philippines, that the religious orders addressed a memorial to the Spanish government, stating that they must withdraw soon if not better protected.

It charged the Freemasons with the organization and leadership of the Katipunan society, and declared: "If we had given the faintest mark, not of sympathy, but even of toleration, to the men who were scattering broadcast false notions of liberty, condemned by the church, the religious congregations would never have been disturbed." It asserted that the hostility to the religious orders was due to the fact that, "Our standard is no other than the syllabus of the great pontiff, Pius IX., so frequently confirmed by Leo XIII., wherein all rebellion against the legitimate powers is so energetically condemned." It claims that the religious orders should be supported "as the sole Spanish institution, pre-eminent and deeply rooted, which exists in the islands, a vigorous organization well adapted to those regions." The inference from it is, that the hatred of the Filipinos for the religious orders is due to the passionate love of the people for the principles of "Free Thought, Liberty of the Press, Secularization of Education, Ecclesiastical Liquidation," and "Suppression of the Privileges of the Clergy."

Enlarging upon the popular opposition to the religious orders, it demands the punishment and prevention thereof for the future thus:

"If the government does not protect us from the avalanche of insult hurled against us, if it does not root

out the secret societies, if it allows our sacerdotal character to be trodden under foot, while our enemies destroy the fruit of our labors, we regret to say that we cannot continue our ministry in the islands. * * * We prefer to abandon our ministry and see ourselves expelled rather than continue our mission in the islands if the situation does not better itself before long."

But "the situation" did "better itself before long," for the friars, and became fatal to the Filipinos by means of "the hated Protestant conquerors."

In the article entitled "A Sketch of Catholicity in the Philippines," by Charleson Shane, in "The Catholic World" of August, 1898, we find the following statements:

"With Legaspi, founder of Manila in 1571, came a band of Augustinian monks. They were followed some five years later by a body of Franciscans, and before a dozen years had passed Manila had a Dominican bishop and an addition of missionaries of the Order of Preachers and the Society of Jesus. To-day, according to figures published in the "Etudes" of July 5, 1898, the spiritual charges of the various communities is represented by the following table:

1892—Augustinians	2,082,131 souls
1892—Recollects	1,175,156 souls
1892—Franciscans	1,010,753 souls
1892—Dominicans	699,851 souls
1895—Jesuits	213,065 souls
1896—Secular Clergy	967,294 souls

"Most significant in the above table is the comparative fewness of souls cared for by the secular or native clergy. The work is all done, the power all possessed by the monks. Whatever the reason—we may be able to guess—this is most unfortunate. Antagonize religious sentiment and patriotism, and you have done much to uproot the influence of the spiritual authority."

According to the foregoing figures there were 6,148,250 members of the Roman Catholic church in the

Philippines at the stated dates, and turning to another article in "The Catholic World" of June, 1899, by Mr. Bryan J. Clinch, we find the following statements:

"The official records of both the religious orders and the government, published long before Dewey entered Manila Bay, show that in no Catholic country is the number of priests so small, compared with the population, as in the Philippines.

"In 1896 the whole clergy of the islands only numbered 1,988 priests between all the orders and seculars combined. The secular clergy amounted to 773, of whom about one-half is of the native races."

This would show only 387 native priests, and according to Mr. Lala no native can now become a priest, owing to activity in recent insurrections. Deducting the number of secular clergy from the total, we find the number of friars to have been 1,215. This number included all those in the Carolines and Ladrones, as well as professors and missionaries in the Philippines.

These figures would show about one friar to every 5,000 native Roman Catholic Filipinos, or not far from one friar for every 10,000 natives of all classes and faiths or no faith whatever, as the case may be, including Mohammedans, Chinese and all others.

In short, the interests of one foreign Spanish born friar only, was at stake, as over against the welfare of every 10,000 native Filipinos.

Yet the welfare of the 10,000 natives was of no account as compared with the one friar's interests, intrigues and wishes, which outweighed those of all others.

Governor-General Blanco, before he left the Philippines in 1896, had found the situation so intolerable there that he had demanded either the immediate expulsion of the religious orders or reinforcements of an

army of 80,000 men to crush the insurrectionary movement against the friars.

Failing to secure either the expulsion of the Spanish monks, or the Spanish army for the enforcement of their obnoxious rule, he resigned.

Then followed the insurrection of 1896, which was so successful that the treaty of Biac-na-Bato, promising the required reforms, including among other stipulations: "1. The expulsion, or at least secularization, of the religious orders" (see page 344 of Senate document No. 62), brought about a partial peace for a short time.

The utter disregard of this treaty, which was simply a Spanish trick, to accomplish by treachery what they had failed to do by force, brought about a renewal of hostilities as soon as the Filipinos realized the situation.

CHAPTER XXIV.

BROKEN PROMISES—SPANISH AND AMERICAN.

Upon page 462 of Senate Document No. 62 Mr. Foreman tells of the treachery of the Spaniards at this time as follows: "Martinez Campos had signed the treaty of Zanjon (terminating the ten years war in Cuba) * * * for which he thought himself responsible in a certain sense, but he was pooh-poohed and laughed at. They said: 'The Cubans have laid down their arms, everything is quiet; why should we do anything more? We have accomplished what we wanted.' He said: 'I have given my word of honor; my personal honor is affected.' But they said: * * * 'It is a very good trick * * * Let the reforms go; never mind the engagement.' They have done the same thing with the treaty of Biac-na-bato, made with Emilio Aguinaldo, the rebel general. * * * One of the conditions was that the families and others connected with the rebellion should not be molested in any form or sense whatever;

but immediately that Aguinaldo left for Hongkong the priests started to persecute those left behind, and the result was that another chief turned up. I knew his father well—Alejandrino. He had fled, but returned, and is one of the leaders now."

This evidently is the same Alejandrino who, with Aguinaldo, started the insurrection in 1896 and was first to return and renew the struggle in 1898.

He seems also to be the general of the Filipino army who recently wrote Senators Hoar and Pettigrew in regard to Admiral Dewey's promises the following letter, of which the correspondent of The Chicago Daily News writes under date of Hong Kong, Aug. 22 (1900): "Consul-General Wildman, having had his attention drawn to this letter, authorized The Daily News correspondent to deny it 'in toto.'"

"Sinukwan Encampment, Philippine Islands, April 12, 1900.—R. F. Pettigrew and G. F. Hoar, Senators, Washington.—Gentlemen: I have read in some American papers that Admiral Dewey, compelled by you and other senators, lovers of truth and justice, to answer whether he had made to us formal promises of independence, stated that he had 'never promised independence to the Filipinos.' I, who, in the name of the Filipino people and of Gen. Aguinaldo and as a representative of these have had the honor to confer several times with the admiral, make to you the following statements that you may use them as you should think more convenient:

"In April, 1898, when the rupture of hostilities between America and Spain became imminent, and in the absence of my chief, Gen. Aguinaldo, who was then at Singapore, I solicited, through the American consul at Hongkong, Mr. Wildman, to have some interviews with Admiral Dewey, with the object of continuing the interrupted negotiations between Gen. Aguinaldo and Admiral Dewey, through Mr. Wood, the commander of the American gunboat Petrel. My petition was favorably received and I went with Mr. Andres Garchitorena,

another Filipino, on board the Olympia in the bay of Hongkong.

"Once on board the following interview in French took place, the flag lieutenant, Mr. Brumby, acting as interpreter:

"Filipino—'Admiral, it having come to our knowledge that a war between your country and Spain is imminent, we, who have fought the latter for our independence, are willing, in obedience to the desires manifested by you to Gen. Aguinaldo, through Mr. Wood, to take part in the war as allies of America, so long as it be carried on with the object of freeing from the yoke of Spain her colonies, giving them their independence.'

"Admiral Dewey—'The American people, champions of liberty, will undertake this war with the humanitarian object of freeing from the Spanish yoke the peoples under it, and will give you independence and freedom, as we have proclaimed to the world at large.'

"Filipino—'We are very grateful for this generous manifestation of the great American people, and being made through an admiral of their navy, we value it more than a written contract, and thereupon place ourselves at your entire disposal.'

"Admiral Dewey—'I place at your disposal the ships of my fleet for the conveyance of both Filipino leaders and the arms you may get. Moreover, I think my government is willing to supply you with arms and ammunition.'

"Filipino—'We are very thankful to you for this new generosity of the American people, and you may be sure that we are ready to fight at your side for the independence of the Philippines, even without arms, as we have done during the recent revolution.'

"Admiral Dewey—'America is rich in every respect; she has territories sparsely inhabited. Besides, our constitution prevents territorial expansion outside of America; therefore the Filipinos may be sure of their independence and not a bit of their land shall be taken from them.'

"After these conclusive and formal statements the

conversation turned to other details concerning the state of the country."

The letter is signed "J. Alejandrino." He is a Filipino general who recently surrendered to the American troops.

Referring to their exile in Hongkong and his interviews with the commander of the U. S. S. "Petrell," Aguinaldo wrote in his Official Review of the Philippine Revolution as follows:

"I and my companions did not long have to remain in this critical situation, for in the month of March of the same year, 1898, a Jewish gentleman presented himself to me in the name of the commander of the American warship Petrell, soliciting an interview at the instigation of Admiral Dewey.

"Various interviews took place with this commander, from the night of the 16th of March to the 6th of April, in which he wished me to return to the Philippines and renew there the war of independence against the Spaniards, offering me the assistance of the United States, in case of war being declared between that nation and Spain.

"Thereupon I asked the commander of the Petrell what concessions the United States would make to the Philippine islands, on which he replied that 'the United States was a great and rich nation and had no need of colonies.'

"In view of this I explained to the commander the necessity of putting down in writing the above agreement, to which he replied that he would submit the matter to Admiral Dewey."

Commander Wood of the Petrell has passed away, so we cannot call upon him for evidence as to these interesting interviews. But just about this time the Spanish Governor-General of the Philippines issued the famous proclamation which was read by order of Admiral Dewey to the men of the American fleet just before they went

into action in the battle of Manila Bay, which brought out a counter proclamation from the Filipinos.

We will give both of these documents so that those not familiar with them may judge for themselves the situation at that time.

CHAPTER XXV.

SPANISH AND FILIPINO PROCLAMATIONS.

The following is a translation of the governor-general's proclamation, taken from "The Bounding Billow," a little paper published at intervals on the U. S. flagship Olympia, under date of "Manila, Philippine Islands, June, 1898," upon paper captured from the Spaniards and bearing the water marks still, to attest its genuineness:

"Proclamation issued by the Governor-General of the Philippines—Spaniards:

"Between Spain and the United States of North America hostilities have broken out.

"The moment has come to prove to the world that we possess the spirit to conquer those who, pretending to be loyal friends, take advantage of our misfortune and abuse our hospitality, using means which civilized nations count unworthy and disreputable.

"The North American people, constituted of all the social excrescences, have exhausted our patience and provoked war, with their perfidious machinations, with their acts of treachery and with their outrages against the laws of nations and international treaties.

"The struggle will be short and decisive. (It was.) The God of victories will give us one as complete as the righteousness and justice of our cause demands. Spain, which counts upon the sympathies of all the nations, will emerge triumphant from this new test, humiliating and blasting the adventurers from those states that, without cohesion and without a history, offer to human-

ity only infamous traditions and the spectacle of a Congress in which appear united insolence and defamation, cowardice and cynicism.

"A squadron manned by foreigners, possessing neither instruction nor discipline, is preparing to come to this archipelago with the ruffianly intention of robbing us of all that means life, honor and liberty.

"Pretending to be inspired by a courage of which they are incapable, the North American seamen undertake as an enterprise capable of realization the substitution of Protestantism for the Catholic religion you profess, to treat you as tribes refractory to civilization, to take possession of your riches as if they were unacquainted with the rights of property and to kidnap those persons whom they consider useful to man their ships, or to be exploited in agricultural or industrial labor.

"Vain design! Ridiculous boastings!

"Your indomitable bravery will suffice to frustrate the attempt to carry them into realization. You will not consent that they shall profane the faith that you profess, that impious footsteps shall defile the temple of the true God, nor that unbelief shall destroy the holy images which you adore. The aggressors shall not profane the tombs of your fathers, they shall not gratify their lustful passions at the cost of your wives' and daughters' honor, nor appropriate the property which your industry has accumulated to assure your livelihood. No, they shall not perpetuate any of these crimes, inspired by their wickedness and covetousness, because your valor and patriotism will suffice to punish and abase the people that, claiming to be civilized and cultivated, have exterminated the natives of North America, instead of bringing to them the life of civilization and progress.

"Filipinos, prepare for the struggle, and united under the glorious flag of Spain, which is ever covered with laurels, let us fight with the conviction that victory will crown our efforts, and to the summons of our enemies let us oppose with the decision of the Christian and the patriot, the cry of 'Viva Espana!' Your General,

"Basilio Agustin y. Davila."

In a special cable, copyright, 1899, by the Chicago Record, Joseph L. Stickney, with Admiral Dewey, sent the following, dated "Leghorn, Aug. 17" (1899):

"Walking on the after-bridge this morning while the crew was drilling at quarters for battle, the admiral called my attention to the intelligent faces of his men. 'I brought the archbishop of Manila up here one day,' he said, 'to let him see our seamen. He watched them closely for a long time; then he said he'd seen warships of all nations, but never a crew to equal mine. I told him all our men were like that and I had twenty more ships manned the same way. I wanted to impress him, for he was the man who wrote that outrageous proclamation about our seamen that General Augustin signed.'"

Following we quote the most important parts of the counter proclamation issued by the Filipino leaders at this time, calling upon all their followers to aid the Americans.

Upon pages 345 and 346 of Senate Document No. 62, part 2, Records of the 55th Congress, may be found the following letter and "Inclosure" from U. S. Consul General Pratt of Singapore, to Secretary of State Day of the State Department at Washington:

"Consulate General of the United States, Singapore, May 20, 1898—Sir: I have the honor to submit for your consideration a proclamation in Spanish, issued prior to the departure of our fleet for Manila by the insurgent leaders in Hongkong, calling upon the Filipinos not to obey the appeal of the Spaniards to oppose the Americans, but to rally in support of these, as they came as their friends and liberators. Three copies of the English translation of the above I also inclose, for handing to the press, should that, in your opinion, seem advisable. I have the honor to be E. Spencer Pratt,

"United States Consul General."

"(Inclosure)

"America's Allies.

"The Manifesto of the Filipinos.

"Compatriots: Divine Providence is about to place independence within our reach, and in a way the most free and independent nation could hardly wish for.

"The Americans, not from mercenary motives, but for the sake of humanity and the lamentation of so many persecuted people, have considered it opportune to extend their protecting mantle to our beloved country, now that they have been obliged to sever relations with Spain, owing to the tyranny this nation is exercising in Cuba, causing enormous injury to the Americans, who have such large commercial and other interests there.

"At the present moment an American squadron is preparing to sail for the Philippines.

"We, your brothers, are very much afraid that you may be induced to fire on the Americans. No, brothers, never make this mistake. Rather blow your own brains out than fire a shot or treat as enemies those who are your liberators.

"Take no notice of the governor-general calling you to arms, although it may cost you your lives. * * *

"Take note, the Americans will attack by sea and prevent any re-enforcements coming from Spain; therefore we insurgents must attack by land. Probably you will have more than sufficient arms, because the Americans have arms and will find means to assist us.

"There where you see the American flag flying, assemble in numbers; they are our redeemers.

"Our unworthy names are as nothing, but one and all of us invoke the name of the greatest patriot our country has seen, in the sure and certain hope that his spirit will be with us in these moments and guide us to victory —our immortal José Rizal."

This being a counter proclamation to that of the archbishop, signed by the governor-general and read by order of Admiral Dewey to his men before the battle of Manila Bay, shows who were the friends and foes of

America in the Philippines from the first—Friars or Filipinos.

History has already shown how faithfully the Filipinos fought for us and their own freedom, as our own official records clearly recount.

From the foregoing proclamation it is perfectly evident that whatever had or had not been said to the Filipino leaders at this time, they had been led to believe that we were fighting to free them, with the oppressed people of Cuba, from the cruel tyranny of Spain.

The cause of freedom being the same in the Philippines as in Cuba, they could see no right reason for our freeing the Cubans and at the same time fettering the Filipinos, and they evidently "trusted to our honor," as all our representatives told them they could do, with safety. They had read the 4th clause of the joint Cuban resolution passed by Congress and approved by the president:

"That the United States disclaims any disposition or intention to exercise sovereignty, jurisdiction or control over said island, except for the pacification thereof, and asserts its determination when that is accomplished to leave the government and control of the island to its people," in accordance with the 1st clause of those resolutions:

"That the people of the island of Cuba are and of a right ought to be, free and independent," which was the language of our own Declaration of Independence and intended as a reiteration by the representatives of the people of this great republic of its divine principles.

But the passage of these resolutions by Congress was most bitterly opposed by the friends of freedom, as was the war for the liberation of Cuba strenuously opposed by President McKinley and his influential advisers.

CHAPTER XXVI.

THE PHILIPPINE REPUBLIC.

One week after the destruction of the battleship Maine Consul Williams wrote from Manila under date of February 22, 1898, officially: "A republic is organized here." See pages 319 and 320, Senate Document No. 62, part two, as follows:

"Peace was proclaimed and since my coming festivities therefor were held, but there is no peace and has been none for about two years. Conditions here and in Cuba are practically alike. War exists, battles are of almost daily occurrence, ambulances bring in many wounded and hospitals are full. Prisoners are brought here and shot without trial and Manila is under martial law. The crown forces have not been able to dislodge a rebel army within ten miles of Manila, and last Saturday, February 19, a battle was there fought. * * * A republic is organized here as in Cuba. Insurgents are being armed and drilled; are rapidly increasing in numbers and efficiency, and all agree that a general uprising will come as soon as the governor-general embarks for Spain, which is fixed for March."

"While some combatant regiments have recently been returned to Spain, it was for appearance only, and all authorities now agree that unless the crown largely reinforces its army here, it will lose possession.

"Command me for any desired information. Your obedient servant. Oscar F. Williams,

"Consul."

Notwithstanding this official notification to our government more than two months before the battle of Manila Bay, that "a republic is organized here," and the Filipino proclamation calling all patriotic Filipinos to fight for "Independence" as "America's allies," Mr. McKinley declared in his proclamation of December 5,

1899, that "the most the insurgent leader hoped for when he came back to Manila was the liberation of the islands from the Spanish control, which they had been laboring for years without success to throw off."

The preliminary report of the first Philippine commission also asserts, after recounting the battle of Manila Bay, and telling of the arrival of American troops under General Anderson, that "Now, for the first time, rose the idea of national independence."

This they declared, although Secretary of State Day had officially rebuked Consul General Pratt of Singapore for not repelling the implication of the Filipinos when they said to him that they hoped that the United States government would "secure to us our independence under the protection of the United States."

One who knows what the official records contain on this subject can only wonder at the audacity of such statements. The following is given as an illustration:

Upon page 333 of Senate Document No. 62, part 2, of the 55th Congress, may be found a copy of the following letter from Consul General Wildman to Secretary of State Day, dated Hongkong, November 3, 1897, and informing our government of an actual Philippine republic at that date, thus:

"Since my arrival in Hongkong I have been called upon several times by Mr. F. Agoncilla, foreign agent and high commissioner, etc., of the new republic of the Philippines.

"Mr. Agoncilla holds a commission, signed by the president, members of cabinet and general-in-chief of the republic of Philippines, empowering him absolutely with power to conclude treaties with foreign governments.

"Mr. Agoncilla offers on behalf of his government alliance, offensive and defensive, with the United States,

when the United States declares war on Spain, which, in Mr. Agoncilla's judgment, will be very soon."

Three days after the date of Consul Williams' last letter quoted from, the following message was flashed to Dewey:

"Secret and confidential. * * * Keep full of coal. In the event of declaration of war with Spain, your duty will be to see that the Spanish squadron does not leave the Asiatic coast, and then offensive operations in Philippine islands." From Assistant Secretary of Navy Roosevelt to Commodore Dewey, February 25, 1898, Appendix Report Chief Bureau Navigation, p. 23.

A little more than a month after, this message came back from Commander Dewey:

"There is every reason to believe that, with Manila taken or even blockaded, the rest of the islands would fall to the insurgents or ourselves." Dispatch from Commodore Dewey, Hongkong, March 31, 1898.

A little less than a month after this last message the following was sent to Dewey at Hongkong:

"Washington, April 26, 1898—Dewey, Asiatic Squadron: Commence operations at once, particularly against the Spanish fleet. You must capture or destroy them.

"McKinley."

But it is impossible to present the situation so as to be intelligently judged of by our readers from mere telegrams. For this reason we quote a very few official communications from our foreign consuls who conducted affairs for us then.

On pages 320 and 321 of Document 62, under date of Manila, March 19, 1898, Consul Williams wrote:

"Matters are in a serious state here. I have daily communication by cable and letter with Commodore Dewey, but we pass letters by British and other shipmasters and by private parties, because cables and letters are tampered with.

"Insurrection is rampant; many killed, wounded and made prisoners on both sides. A battleship, the Don Juan de Austria, sent this week to the northern part of Luzon to co-operate with a land force of 2,000 dispatched to succor local forces, overwhelmed by rebels. Last night special squads of mounted police were scattered at danger points to save Manila. * * *

"Rebellion never more threatening. Rebels getting arms, money and friends, and they outnumber the Spaniards, resident and soldiery, probably a hundred to one."

Upon the same page of this record is another letter of Consul Williams, dated Manila, March 27, 1898, containing the following:

"Cuban conditions exist here possibly in aggravated form. Spanish soldiers are killed and wounded daily, despite claimed pacification, and the hospitals are kept full. The majority of the casualties are reported from the ranks of the insurgents, and the cruelties and horrors of war are daily repeated.

"Cavite is the naval port of Luzon, situated about eight miles across the bay from Manila, and about twenty miles distant by way of bay shore and public highway, and last Thursday, March 24, a crown regiment of natives, the Seventy-fourth, stationed there, was ordered to advance against the native insurgents nearby. The regiment refused to obey orders and eight corporals were called out and shot to death in presence of the regiment, which was again ordered to advance and threat made that refusal would be death to all. All did refuse and were sent to barracks to await sentence. On the morning of the following Friday, March 25, the entire regiment, with arms and equipment, marched out of the barracks and deserted in a body to the insurgents, saying they were willing to fight the foreign enemies of Spain, but would not fight their friends.

"Since beginning this dispatch I learn of the desertion to the insurgents of another entire regiment. These are said to be the severest set-backs received by Spain during the two years' insurrection here."

Thus, according to the official report of our own consul, fully verified by Spanish official records, and facts of undeniable certainty, we ascertain that at this time in the Philippines, as in Cuba, the same terrible struggle for liberty was going on against the same cruel foe; "Cuban conditions," as stated, "in aggravated form."

Upon pages 322, 323, 324 and 325 of Senate Document No. 62 of the 55th Congress is to be found a letter from Consul Williams to Secretary of State Day, dated Manila, March 31, 1898, written in the dark days when the tide of indignation over Spanish barbarities was steadily rising in America to sweep them forever from the face of the North American continent. Mr. Williams wrote in part:

"I turn with reluctance, but from a sense of duty, to somewhat inform you, as secretary of foreign affairs, of the insurrection which for about two years has devastated these marvelously fair islands, 'covered them with blood often of the innocent, and has bereft thousands of homes of the husbands and sons who were the sole breadwinners.' * * *

"Censorship is rigid and the oldest daily there, El Diario de Manila, and another, have been suspended by public order because truth was told. * * *

"Now, 5,000 armed rebels, which for days have been encamped near Manila and have been re-enforced from the mountains, plan to attack the city to-night. All is excitement, and life uncertain.

"News came this afternoon of the wounding of a governor of one of the southern provinces and the defeat of the crown forces under his command.

"The only church permitted here is the Roman Catholic, and its interference with the government, its intolerance, immorality and despotism are perhaps the greatest drawbacks to progress on these islands.

"From concensus of opinion received from men of several nationalities, from oldest foreign residents, from natives, Chinese and a few Spaniards, I believe that of

the Philippine people, estimated at fifteen millions, not five per cent are loyal to Spain.

"But officials and priests, the leeches of the people, are in authority, have money, influence and cunning, so that the natives and half-breeds (Chinese and European) are more or less controlled.

"During the period when war between the United States and Spain was expected, which seems happily now to be disappearing, I daily heard the assurance that the natives, half-breeds, Chinese merchants and such Spaniards as were in business, were all ready to welcome our fleet, fight with it to hoist over these islands the United States flag and swear allegiance to it, and once done, all interests here would thrive, be settled and happy."

The first letter from Consul Williams, from which we have quoted, began thus:

"Consulate of the United States, Manila, Philippine Islands, February 22, 1898—Sir: Without specific instructions it seems my duty at this critical period to inform the Washington government somewhat as to political conditions here. But as I have been here less than a month, vigilance has not overcome all difficulties, and a rigid censorship of the press in general and the suppression of such publications as uttered the truth have made news gathering onerous." See page 319 of Senate Document No. 62 of 55th Congress.

In the last letter quoted from Consul Williams he states again: "Censorship is rigid, and the oldest daily there, El Diario de Manila, and another, have been suspended by public order, because truth was told."

Freedom of speech and the press was one of the essential reforms for which the Filipinos were then fighting. To present the truth from the standpoint of an intelligent native Filipino Catholic, we quote again from Mr. Ramon Reyes Lala. As he avows himself to be a loyal Catholic, no one need imagine that this is intended as an attack upon that church. He says:

"The monks have opposed every attempt at reform. Their policy has ever been the policy of ignorance, knowing that their livelihood depended upon its perpetuation. It has been their aim, chiefly, to limit public instruction to the mere rudiments of knowledge, giving to every subject a religious bias. Even the colleges and the university of Manila are not free from their narrow supervision, while they have ever maintained a rigid censorship over the press."

CHAPTER XXVII.

OPPOSING THE WAR FOR FREEDOM.

Following up the former policy of the friars, the American government adopted the censorship system, and soon after Consul Williams' last letter quoted, we were left to get what news we could, in spite of governmental editing of news items, intended, as is evident enough now, to conceal the truth.

Friends of the Spanish priests and friars in Cuba, Porto Rico and the Philippines besieged the president in Washington. The pope in Rome and Archbishop Ireland of St. Paul and a mighty army of American mercenaries, who, from selfish motives, feared a conflict, came to the front.

The cause of freedom was to be sacrificed still for friars and financiers, although the people had spoken in thunder tones. Then it was that the world awoke to the fact that a new power had come into being, and a new era begun on earth.

Though the agitation against Spanish outrages had reached its height and was publicly carried on, a counter movement, in fact a secret conspiracy, was being con-

cocted to counteract the tide of public sentiment and defeat the cause of freedom.

The friars in the Philippines and their friends in America and the world over, forming a mighty army, with millions of resources in their coffers, had high friends at court and in the field, who came to the front in their behalf, their interests being identical and their cause one.

The archbishop of Manila, whose blasphemous pastorals against Americans and Protestants disgusted all decent people, was a member of the same religious order to which belonged the head of the papal legation at Washington, so it is not to be wondered at that they worked unitedly.

Nor is it any wonder that they united their forces the world over to work for the defeat of those who threatened them.

That they did so, the following quotations would seem to show. They also throw a little light upon these words in Consul Williams' last letter: "During the period when war between the United States and Spain was expected, which seems happily now to be disappearing"— but our readers are left to judge for themselves.

In the Washington Times of April 4, 1898, it was stated that Archbishop Ireland, Senator Elkins and President McKinley had just been having a conference on the Spanish trouble.

On April 12, 1898, the New York Journal said: "Diplomatically, Spain occupies a splendid position. She has done everything requested of her, and has done it at the suggestion of the six European powers, who received their inspiration from the queen regent, who in turn was operated upon by the pope, and the pope's interest was secured through the efforts of Archbishop

Ireland, acting for the administration at the suggestion of Mr. Elkins."

The Chicago Times-Herald of April 5 published the following: "Madrid, April 4.—The Globo (Spanish newspaper) says: 'A new political power has developed in America in Archbishop Ireland, equal to that of President Cleveland and President McKinley.'"

In the St. Louis Globe-Democrat (Republican) of April 5 was the following: "It has been generally known that Archbishop Ireland has all along been unfavorably disposed toward Cuba—he has been in sympathy with Spain rather than with the insurgents."

Again the same St. Louis paper of this date reads as follows: "Rome, April 4.—In accordance with the request of the Globe-Democrat, I have to-day made a careful investigation of the circumstances in connection with the alleged intervention of the pope in the present Spanish-American crisis.

"It is utterly untrue that the pope has offered to mediate, or that the Spanish government has even directly or indirectly requested him to do so. What has happened is as follows: Archbishop Ireland appears to have telegraphed, not to the pope, but to Archbishop Keane and Bishop Dennis O'Connell, former rector of the American college, suggesting that the intervention of the pope to avert war would be welcomed by the President of the United States. Archbishop Ireland is understood to have cabled to Bishop O'Connell and to Archbishop Keane that the main thing was at the present moment to induce Spain to grant an armistice to the Cubans, a concession which would enable the President to delay and ultimately avert war with Spain, and would strengthen his hands sufficiently to prevent it being forced by Congress. Cardinal Rampolla seems to have communicated this intimation, not officially, but privately, to the nuncio at Madrid, who in turn conveyed it to the queen regent and to the cabinet."

A dispatch to the Times-Herald from Washington read as follows: "Shortly after the blowing up of the Maine, Ireland was asked by certain political friends to use his influence with the pope in diverting, or at least postponing, the threatened war with Spain. In accordance with this request the archbishop wrote to his friend, Cardinal Vanutelli, a powerful Roman churchman, and advised him to approach the papal secretary of state, Rampolla, and obtain the influence of Senor Del Val, the Spanish ambassador to the papal see. But little was accomplished through this channel, as Senor Del Val did not sympathize with the plan, and the pope appeared unwilling to take an equivocal position. Ambassador Draper, Archbishop Keane, former rector of the Catholic university, and Mgr. O'Connell, of Richmond, all used their influence to bring about Archbishop Ireland's desire, without success. But about four days ago, when the Spanish government realized that not one of the great nations of Europe would espouse her cause, the Spanish ambassador called on the pope and signified his willingness to accept the aid proffered by the American archbishop. Cardinal Rampolla immediately wired Archbishop Ireland to see President McKinley without delay."

As there may be some who will consider this statement of fact as false, and an aspersion upon President McKinley, we quote his own words regarding this armistice and these very same negotiations entered into at that time to arrange it, from his proclamation of April 11, 1898:

"To this end I submitted, on the 27th ultimo, as a result of much representation and correspondence, through the United States minister at Madrid, propositions to the Spanish government looking to an armistice until

October 1 (1898), for the negotiation of peace, with the good offices of the President."

About this date the Minneapolis Times said: "Archbishop Ireland begged President McKinley not to do anything that would lead to hostilities with Spain, a nation to which we owe so much, and whose dominant religion has so many adherents in this country." Archbishop Ireland was also reported by the daily press as saying: "The Catholic church takes no attitude here, either for or against Spain."

The truthfulness of this latter statement seems certain, as the vast majority of American Catholics were not in sympathy with Spain in that war.

But of course the religious orders were. This is incontrovertible. All their power and that of the world-wide Roman Hierarchy was brought to bear upon the government at Washington to prevent that war for freedom, which the American conscience was calling for in behalf of the "Concentradoes" and patriots of Cuba, whose sufferings had horrified humanity.

CHAPTER XXVIII.

CONGRESS DECLARES WAR AGAINST SPAIN.

But it was in vain that secret schemers plotted to defeat the will of the people; in vain had President McKinley appealed to his political henchmen and financial backers to help him turn the tide or stay the storm that threatened the foes of freedom.

The people spoke irresistibly, as when the great New York conference of the M. E. church, in its session, April, 1898, passed this resolution:

"We want no overtures from our government for set-

tlement of the burning questions confronting us as a nation, based upon propositions emanating from Rome. Let efforts emanating from that source exhaust themselves in humanizing and civilizing Spain. American institutions will guard their own honor."

Then at last President McKinley, finding his opposition futile, in his proclamation of April 11, 1898, in speaking of intervention, said:

"I speak not of forcible annexation, for that cannot be thought of. That by our code of morality would be criminal aggression."

In which same message the President said: "The grounds for such intervention may be briefly summarized as follows:

"First—In the cause of humanity and to put an end to the barbarities, bloodshed, starvation and horrible miseries now existing there and which the parties to the conflict are either unable or unwilling to stop or mitigate."

On the 19th of April, 1898, the United States Congress passed its joint resolution declaring: "First, that the people of the Island of Cuba are, and of a right ought to be, free and independent. (The language of the Declaration of Independence.)

"Second—That it is the duty of the United States to demand, and the government of the United States does hereby demand, that the government of Spain at once relinquish its 'authority and government in the island of Cuba and withdraw its land and naval forces from Cuba and Cuban waters.'

"Third—That the President of the United States be and he hereby is directed and empowered to use the entire land and naval forces of the United States and to call into actual service of the United States the militia of the United States to such an extent as may be necessary to carry these resolutions into effect.

"Fourth—That the United States hereby disclaims any disposition or intention to exercise sovereignty, jurisdiction or control over said island, except for the pacification thereof, and asserts its determination when that is accomplished to leave the government and control of the island to its people."

On April 25, 1898, war was formally declared by Congress against Spain, and this act was approved by the President on the same date.

As late as October, 1899, President McKinley, in his address at the Peace Jubilee in Chicago declared: "The war with Spain was undertaken, not that the United States should increase its territory, but that the oppression at our doors should be stopped. This noble sentiment must continue to animate us, and we must give to the world a full demonstration of the sincerity of our purpose."

In 1890 Mr. McKinley also said in his address at the New England dinner in New York city: "Human rights and constitutional privileges must not be forgotten in the race for wealth and commercial supremacy. The government by the people must be by the people and not a few of the people. It must rest upon the free consent of the governed. Power, it must be remembered, which is secured by oppression, or usurpation, or by any form of injustice, is soon dethroned."

These were noble words, uttered honestly, as we believe, by President McKinley before he was buffeted about, as he has been since.

When it was discovered that neither pope nor prelate, president nor preacher, politician nor diplomat, friar nor financier, could then defeat the popular will, the subtle foes of freedom fell back with as good grace as possible to bide a better time for their secret purposes, and the leading papers published the following:

That they did all in their power to avert a war with Spain, "the Most Catholic Nation," is known to all; and that they succeeded in holding the President's arm until the people rose in their might and demanded action, is not denied by men who are in touch with affairs in Washington. But at last the President was compelled to yield to the people, and on Saturday, April 16, 1898, the big dailies said:

"Washington, April 16.—Within a short time Archbishop Ireland will make a public reply to the attacks upon him. He will then proceed to Rome. The date on which this document is to be published has not been fixed. All that can be learned concerning it is the simple expression, 'The publication of this letter will be timely.' It will go into details and show how he became involved in the Cuban fight.

"When the pope was begged by the queen regent to use his good offices for the preservation of peace, it became necessary that some one at Washington should be in a position to send him hourly bulletins, if necessary, of the attitude of the administration. It was determined that the close and cordial friendship which existed between Archbishop Ireland and President McKinley, joined to the fact that he is an eminent American citizen, made him the best possible representative of the pope. He received a formal letter from Cardinal Rampolla authorizing him to speak for the pope in this Cuban crisis. This was presented to Judge Day, and semi-official relations were begun. The archbishop's mission has been to find and make practicable some plan of honorable peace. He has not yet given up hope of success. He desires to bring about a congress of nations.

"Archbishop Ireland left last night on the midnight train for New York, accompanied by Professor Pace of the Catholic University. Mgr. Ireland will have several conferences with men in New York who are in touch with affairs, but he is convinced that any further efforts to induce the United States to postpone action, would be in vain. When the President sent his message to Con-

gress on Monday, Archbishop Ireland went to Baltimore, where he held a conference with Cardinal Gibbons about the situation. The two prelates held the same view—that everything possible had been done, and there would be no benefit derived from carrying the negotiations further. This view was communicated to the Vatican. Yesterday a message was received expressing the profound regret of Pope Leo XIII. at the prospect of war, and containing a prayer that hostilities might yet be averted. Archbishop Ireland took this message as meaning that his mission had closed, and left the city. He may go to St. Paul from New York, or he may go to Washington en route to his home."

And this dispatch was published in the Baltimore Sun:

"An intimate friend of Archbishop Ireland was in Wilmington this afternoon, and said to one of the leading priests in this diocese that the church officials had information that the war between the United States and Spain would probably be ended within ten days, or in a short period. The church authorities learn, it is said, that the powers have decided to interfere with Spain to bring the war to an end, as the European countries do not want Spain to plunge further into bankruptcy. It was stated that the government at Washington understands this part of the situation, and that Havana will not be bombarded. Spain will agree to withdraw from Cuba after firing a few shots to make a show at war. The powers will guarantee the dynasty of Spain."

Then came the secret deals, to defeat freedom, justice and right.

We quote the following from a letter dated Rome, June 11, 1898, to the St. Louis Globe-Democrat, discussing titles to Spanish possessions:

"As pointed out to me to-day by a foreign diplomat accredited to the Vatican, and who has spent many years of his life in that capacity, there is no power in the world, not even Italy itself, which from time immemorial has maintained such intimate relations with the papacy as

Spain. The latter has always been the chief ally of the Holy See in combatting the reformation, and, since the council of Trent, the theology and philosophy have been Spanish rather than Roman. Moreover, the three most influential members of the sacred college at the present moment, namely, Cardinals Rampolla, Jacobini and Mocenni, have all spent long years as nuncios in Madrid, and are avowedly pro-Spanish, while the favorite prelate in attendance on the Holy Father and the one who enjoys to the greatest degree his confidence and affection, is Mgr. Merry Del Val, the son of the Spanish ambassador here.

"The Pontiff thoroughly disapproved of the present liberal cabinet in Spain, and deplored the policy which it has pursued, as well as the neglect of which its members have been guilty in making proper preparations for the conflict with the United States. Premier Sagasta has never stood well here, owing to the fact of his being the grand master of Freemasonry in Spain, while the Liberals, whenever in office, have incurred the animosity of the Holy See by introducing reforms that were antagonistic to the church.

"But the relations of the Holy Father with the queen regent remain as intimate as ever. He is in constant communication with her, and although since the rejection by the United States of his offers of mediation, he has been forced to maintain an officially neutral attitude for fear of offending the influential Catholic element in the United States, yet he has never ceased for a moment to labor through his nuncios, and particularly through the Order of the Jesuits, for an intervention by the continental powers in behalf of Spain. He is perfectly indifferent to the loss of Cuba, but desires at all costs to maintain the queen regent and her son on the throne of Spain, and likewise to secure the retention by Spain of the Philippine Islands, where the Roman Catholic church owns vast property.

"The Holy Father takes the view that both the Philippine Islands and Cuba are, strictly speaking, the property of the papacy. Spain holding them from the Holy See as fiefs granted three centuries ago, and Leo XIII.

claims that from the moment that Spain ceases to fulfill the conditions of the fief and is unable to retain control of these dependencies, the fief ceases to be in operation, and the dependencies revert to the Holy See.

"While the Pontiff is not prepared to put forward any arguments on this score with regard to the Antilles, where the church interests are relatively unimportant, he is doing so in the case of the Philippines, and there is no doubt that were France or even Germany to secure from Spain a lease of the Philippines in return for an advance of the money needed to pay the war indemnity, which will doubtless be exacted by the United States, the theoretical claim of either of these two leading powers might be strengthened by a transfer to them of the fiefs by the papacy."

The foregoing evidence has been educed at this point in its chronological order, that all may realize the real reasons for the war against the Filipinos as we go farther into the history of affairs after the battle of Manila Bay and the surrender of Manila.

As has already been shown by the evidence of Roman Catholic witnesses, the property held directly or indirectly by the Roman church or organizations of that church was something enormous, amounting to hundreds of millions of dollars worth, held against the will of the native Filipinos.

If the people of the Philippines became possessors of their rights and came into control of their own government, then the possession of these vast estates would revert from the friars or Spanish priests, back to these people whom they had dispossessed of them.

To defeat this just claim of the Filipino people, they must be beaten by fair means or foul, or both if need be, and for this purpose all possible efforts of the friars and their friends, political and religious, were exerted to the utmost.

Spain having supported them in their scheme of spoliation they had in turn supported Spain in her tyranny and robbery until their rottenness had rendered her helpless either to defend herself or protect her priestly proteges, the friars.

But for the further development of the facts we will wait till the records reveal them, turning briefly again to the evidence in the case as produced before the Paris peace commission and reported in the official records.

CHAPTER XXIX.

CALL FOR FILIPINO CO-OPERATION COMPLIED WITH.

On page 337 of Senate Document No. 62 we find the following in a letter from Consul General Wildman to Mr. Moore of the state department at Washington, dated Hongkong, July 18, 1898:

"On the 3d of November (1897) Mr. F. Agoncilla, late minister of foreign affairs in Aguinaldo's cabinet, called upon me, and made a proposal which I transmitted to the state department in my dispatch No. 19, dated November 3, 1897. In reply the state department instructed me 'to courteously decline to communicate with the department further regarding the alleged mission.' I obeyed these instructions to the letter until the breaking out of the war, when, after consultation with Admiral Dewey, I received a delegation from the insurgent junta. * * * At this time their president, Aguinaldo, was in Singapore negotiating through Consul General Pratt with Admiral Dewey for his return.

"On April 27th, in company with Consul O. F. Williams, we received another delegation. . . . We agreed on behalf of Dewey to allow two of their number to accompany the fleet to Manila. Consequently on the same day I took in the tug Fame, Alejandrino and Gar-

chitorena, accompanied by Mr. Sandico, to the Olympia in Mirs Bay."

We wish to remind our readers again that this is the General Alejandrino to whom Mr. Foreman refers on page 462 of Senate Document No. 62, part 2, as "another chief * * * Alejandrino. He had fled, but returned, and is one of the leaders now"—that being October, 1898.

He is also the same general who wrote Senators Hoar and Pettigrew on April 12, 1900, confirming Aguinaldo's statements of promises made the Filipinos concerning their future freedom and independence, which Admiral Dewey, following his usual line of defense, denies in toto.

He it was who with Aguinaldo organized the rebellion in 1896 and then returned to renew it with irresistible vigor in 1898.

On page 325 of Senate Document No. 62, in a letter written on board the U. S. S. Baltimore under date of May 4, 1898, Consul Williams wrote: "I have the honor briefly to report to you concerning the battle of Manila Bay, fought on May 1, 1898." In his next letter of May 12, he stated, on page 328: "Expulsion of Spaniards, naval, civil, military and clerics, will remove all discord and danger, and civil government, crude in the beginning but better than the present, will be easy and well received, while native priests, of which there are many, can fully and with perfect acceptability meet all religious requirements so far as present established religion is concerned."

In this same letter, on page 327, Consul Williams states: "An insurgent leader, Major Gonzales, reported to me last week on the Olympia, that they had 37,000 troops under arms, good and bad, surrounding Manila, endeavoring to co-operate with us. In the main, they

are poorly armed, but have about 6,600 rifles taken from the Spaniards. They have captured the entire railroad line and the River Pasig, thus cutting off supply lines, while we, by cutting off supply by land and sea, can soon starve Manila into surrender."

On pages 341 and 342 of Senate Document No. 62 is the following letter from Consul General Pratt of Singapore to Secretary of State Day:

"Singapore, April 28, 1898.—Sir: I have the honor to report that I sent you on the 27th instant, and confirmed in my dispatch, No. 211 of that date, a telegram, which, deciphered, read as follows:

" 'Secretary of State, Washington: General Aguinaldo gone my instance Hongkong arrange with Dewey co-operation insurgents Manila. Pratt.'

"The facts are these: On the evening of Saturday, the 23d instant, I was confidentially informed of the arrival here, incognito, of the supreme leader of the Philippine insurgents, General Emilio Aguinaldo, by H. W. Bray, an English gentleman of high standing, who, after fifteen years' residence as a merchant and planter in the Philippines, had been compelled by the disturbed condition of things resulting from Spanish misrule, to abandon his property and leave there, and from whom I had previously obtained much valuable information for Commodore Dewey regarding fortifications, coal deposits, etc., at different points in the islands. Being aware of the great prestige of General Aguinaldo with the insurgents, and that no one, either at home or abroad, could exert over them the same influence and control that he could, I determined at once to see him, and, at my request, a secret interview was accordingly arranged for the following morning, Sunday, the 24th, in which, besides General Aguinaldo, were only present the general's trusted advisers and Mr. Bray, who acted as interpreter.

"At this interview, after learning from General Aguinaldo the state of and object sought to be obtained by the present insurrectionary movement, which, though absent from the Philippines, he was still directing, I took it upon

myself, whilst explaining that I had no authority to speak for the government, to point out the danger of continuing independent action at this stage, and having convinced him of the expediency of co-operating with our fleet then at Hongkong, and obtained his willingness to proceed thither and confer with Commodore Dewey to that end, should the latter so desire, I telegraphed the commodore the same day as follows, through our consul-general at Hongkong:

"'Aguinaldo, insurgent leader, here. Will come Hongkong; arrange with commodore for general co-operation insurgents Manila if desired. Pratt.'

"The commodore's reply reading thus: 'Tell Aguinaldo come soon as possible. Dewey.'

"I received it late that night and at once communicated to General Aguinaldo, who, with his aid-de-camp and private secretary, all under assumed names, I succeeded in getting off by the British steamer Malacca, which left here Tuesday, the 26th. * * *

"The general impressed me as a man of intelligence, ability and courage and worthy of the confidence that had been placed in him. I think that in arranging for his direct co-operation with the commander of our forces, I have prevented possible conflict of action and facilitated the work of occupying and administering the Philippines. If this course of mine meets with the government's approval, as I trust it may, I shall be satisfied. To Mr. Bray, however, I consider there is due some special recognition for most valuable services rendered. How that recognition can best be made I leave to you to decide. I have, etc., E. Spencer Pratt,
United States Consul-General.

On page 337 of the same document is a letter which General Wildman wrote from Hongkong, in which he stated:

"On May 2 Aguinaldo arrived in Hongkong and immediately called on me. It was May 16 before I could obtain permission from Admiral Dewey to allow Aguinaldo to go by the United States ship McCulloch, and

I put him on board in the night, so as to save any complications with the local government. Immediately on the arrival of Aguinaldo at Cavite he issued a proclamation, which I had outlined for him before he left, forbidding pillage, and making it a criminal offense to maltreat neutrals. He, of course, organized a government of which he was dictator, an absolutely necessary step if he hoped to maintain control over the natives, and from that date until the present time he has been uninterruptedly successful in the field and dignified and just as the head of his government. According to his own statements to me by letter, he has been approached by both the Spaniards and the Germans, and has had tempting offers made him by the Catholic Church. He has been watched very closely by Admiral Dewey, Consul Williams and his own junta here in Hongkong, and nothing of moment has occurred which would lead any one to believe that he was not carrying out to the letter the promises made to me in this consulate. The insurgents are fighting for freedom from the Spanish rule, and rely upon the well-known sense of justice that controls all the actions of our government as to their future.

"In conclusion, I wish to put myself on record as stating that the insurgent government of the Philippines cannot be dealt with as though they were North American Indians, willing to be removed from one reservation to another, at the whim of their masters. If the United States decides not to retain the Philippine Islands, its 10,000,000 people will demand independence, and the attempt of any foreign nation to obtain territory or coaling stations will be resisted with the same spirit with which they fought the Spaniards.

"I have the honor, etc., Rounseville Wildman,
"Consul-General."

We quote Admiral Dewey's account of these occurrences as given to the first Philippine Commission and repeated in their preliminary official report:

"The following memorandum on this subject has been furnished the commission by Admiral Dewey:

"'Memorandum of Relations With Aguinaldo.

"'On April 24, 1898, the following cipher dispatch was received at Hongkong from Mr. E. Spencer Pratt, United States consul-general at Singapore: "Aguinaldo, insurgent leader, here. Will come Hongkong; arrange with commodore for general co-operation insurgents Manila if desired. Telegraph. Pratt."

"'On the same day Commodore Dewey telegraphed Mr. Pratt: "Tell Aguinaldo come soon as possible," the necessity for haste being due to the fact that the squadron had been notified by the Hongkong government to leave those waters by the following day. The squadron left Hongkong on the morning of the 25th and Mirs bay on the 27th. Aguinaldo did not leave Singapore until the 26th, and so did not arrive in Hongkong in time to have a conference with the admiral.

"'It had been reported to the commodore as early as March 1, by the United States consul at Manila and others, that the Filipinos had broken out into insurrection against the Spanish authority in the vicinity of Manila, and on March 30 Mr. Williams had telegraphed: "Five thousand rebels armed in camp near city. Loyal to us in case of war."

"'Upon the arrival of the squadron at Manila it was found that there was no insurrection to speak of, and it was accordingly decided to allow Aguinaldo to come to Cavite on board the McCulloch. He arrived with thirteen of his staff on May 19, and immediately came on board the Olympia to call on the commander in chief, after which he was allowed to land at Cavite and organize an army. This was done with the purpose of strengthening the United States forces and weakening those of the enemy. No alliance of any kind was entered into with Aguinaldo, nor was any promise of independence made to him, then or at any other time.'"

The following is a copy of the famous proclamation issued by Aguinaldo when he first landed at Cavite.

Consul-General Wildman and Consul Williams both bear testimony to the fact that he enforced it faithfully throughout.

We have already quoted these statements and those of others to the same effect and so will not repeat them save Mr. Wildman's that he "outlined" this proclamation.

"FILIPINOS.

"The great North American nation, a nation of true liberty and therefore desirous of the liberty of our people, oppressed and subjugated by the tyranny and despotism of our rulers, has just extended to the inhabitants here its protection, as powerful as it is beyond doubt disinterested, considering us to be possessed of sufficient civilization and aptitude to govern for ourselves this unhappy land; and in order to continue to enjoy this so high opinion which we deserve at the hands of the great North American nation, we ought to detest all those acts which are at variance with this opinion. Such acts are: Pillage, theft and every sort of disregard for personal and property rights. With a view to avoiding international complication during the period of our campaign I decree the following:

"Article 1. The lives and property of all strangers shall be respected, including under this title the Chinese, as well as all Spaniards who neither directly nor indirectly have assisted in making war upon us.

"Art. 2. The lives and property of those of the enemy who shall lay down their arms shall likewise be respected.

"Art. 3. All hospitals and ambulances, together with the persons and effects (including stores) therein, shall be respected unless hostility be shown.

"Art. 4. Those who disobey the orders given in the three articles foregoing shall be tried by summary court, and, if their disobedience shall cause assassinations, fires, thefts or violations, shall be shot.

"Given in Cavite, May 24, 1898.

[Seal.] "Emilio Aguinaldo."

"Special cable dispatch to the Chicago Inter Ocean, May 19, 1898:

"Madrid, May 18 (1898).—It is officially declared that reforms were offered to Aguinaldo and the insurgent

leaders in the Philippines, who submitted to the terms of the government, but the difficulty was in the expulsion of the monks, which is the principal point with the natives. The difficulty was increased by the powerful religious influence exercised by the monks. The government was embarrassed and had a parley with the superiors of the monks, who consented to withdraw them from the colony.

"The monks are aware that if the Americans take possession of the Philippines their exploitation of the islands will end, and they therefore hope now to save what is possible, and demand compensation from the Spanish government."

CHAPTER XXX.

DECLARATION OF PHILIPPINE INDEPENDENCE AND REVOLUTIONARY GOVERNMENT.

On page 329 of Senate document No. 62, under date of June 16, 1898, is a letter from Consul Williams to Secretary of State Day, in which he states:

"I have the honor to report that since our squadron destroyed the Spanish fleet on May 1, the insurgent forces have been most active and uniformly successful in their many encounters with the crown forces of Spain. General Emilio Aguinaldo, the insurgent chief, who was deported late in 1897, returned recently to Cavite and resumed direction of insurgent forces. . . . The insurgents have defeated the Spaniards at all points except at a fort near Malate, and hold not only North Luzon to the suburbs of Manila, but Batangas Province; also the bay coast, entire, save the city of Manila. While the Spaniards cruelly and barbarously slaughter Filipinos taken in arms, and often non-combatants, women and children, the insurgent victors, following American example, spare life, protect the helpless, and nurse, feed and care for Spaniards taken prisoners and for Spanish wounded as kindly as they care for the wounded fallen

from their own ranks. . . . Last Sunday, 12th, they held a council to form a provisional government."

On that day they declared Filipino independence.

The day after the Philippine declaration of independence the following dispatch was made public through the press:

"London, June 13 (1898).—The Rome correspondent of the Standard says: Owing to the serious news from the Philippines the Pope wired the Queen Regent of Spain placing his services at her disposal if she considered that the time had arrived for the intervention of the powers in favor of Spain. The Queen Regent in reply telegraphed her thanks, saying that at an opportune moment she would feel the Pope's offer to be precious."

A Madrid dispatch said: "Senor Romero Giron, the Spanish Minister of Colonies, in the course of a recent interview, expressed the opinion that nothing short of a miracle could save Manila." This was before a single American soldier had been shipped to the Philippines.

On June 23rd, 1898, after the declaration of independence and a dictatorial form of government, the following messages, to be seen upon pages 94 to 96 of Senate document No. 208 of the 56th Congress, proclaimed a revolutionary government, and especial attention is called to the first message from Aguinaldo as president of the revolutionary government following:

MESSAGE OF THE PRESIDENT OF THE PHILIPPINE REVOLUTIONARY GOVERNMENT.

"If it is true—and it is true—that a political revolution, well conceived, is the violent means which a people employs in order to recover the sovereignty which naturally belongs to it and which has been usurped and trampled upon by a tyrannical and arbitrary government, then the Philippine revolution could not have been

more just, for the people have had recourse to it after exhausting all peaceful means counseled by reason and experience.

"The former kings of Castile bound themselves to regard the Philippines as a sister nation, associated with Spain in perfect unison of views and interests, and by the constitution of 1812 promulgated at Cadiz on the occasion of the war of Spanish independence, these islands were represented in the Spanish Cortes; but the interests of the monastic corporations, which have always met with unconditional support from the Spanish Government, have taken from them this sacred duty, and the Philippines have been excluded from the Spanish constitution and its people left to the mercy of the discretionary and arbitrary powers of the general government.

"Under such circumstances the people clamored for justice, and asked of the mother country the recognition and restitution of their secular rights by means of reforms which would gradually assimilate them with Spain. But their voices were promptly drowned and the reward of their abnegation was exile, martyrdom and death. The religious corporations, with whose interests—always opposed to those of the Philippine people—the Spanish Government has identified itself, jeered at these claims and answered, with the knowledge and consent of that same government, that the liberty of Spain had cost blood.

"What other recourse was there left to the people to recover their lost rights? They had no other means but force, and, convinced of this, they have had recourse to revolution.

"And now they no longer limit their claims to the assimilation with the political constitution of Spain, but ask for definite separation from her; they are fighting for

their independence, firmly convinced that the time has come when they can and must govern themselves.

"So they have constituted a revolutionary government, based upon wise and just laws, adapted to the abnormal conditions through which they were passing, and at the same time preparing them to become a republic. Taking reason as the only guide for their actions, justice as the only end, and honorable work as the only means, they call upon their Philippine sons, without distinction of class, to unite firmly together for the purpose of forming a society of nobility, not nobility of birth or pompous titles, but of work and personal merit of each one—a free society where there shall be no egotism and personal politics that crush and annihilate, no envy and favoritism that debase, no bragging and charlatanry that make ridiculous.

"And it could not be otherwise; a people which has given proofs of valor and long suffering in time of trouble and danger, and of industry and diligence in time of peace, is not intended for slavery; such a people is called to be great, to be one of the strongest arms of Providence to direct the destinies of humanity; such a people has sufficient resources and energy to free itself from the ruin and annihilation into which the Spanish Government has plunged it, and to claim a modest, but humble seat in the concert of free nations.

"Emilio Aguinaldo.

"Given at Cavite, June 23, 1898."

AGUINALDO'S PROCLAMATION OF JUNE 23, ESTABLISHING THE REVOLUTIONARY GOVERNMENT.

"Don Emilio Aguinaldo y Famy, president of the revolutionary government of the Philippines and general-in-chief of its army.

"This government desiring to demonstrate to the Philippine people that one of its ends is to combat with a firm hand the inveterate vices of the Spanish administration, substituting for personal luxury and that pompous ostentation which have made it a mere matter of routine, cumbrous and slow in its movements, another administration more modest, simple, and prompt in performing the public service, I decree as follows:

"Chapter 1.—Of the Revolutionary Government.

Article 1.—The dictatorial government will be entitled hereafter the revolutionary government, whose object is to struggle for the independence of the Philippines, until all nations, including the Spanish, shall expressly recognize it, and to prepare the country so that a true republic may be established.

"The dictator shall be entitled hereafter president of the revolutionary government."

On June 27 Admiral Dewey telegraphed to Washington as follows:

"Aguinaldo, insurgent leader, with thirteen of his staff, arrived May 19, by permission, on Nanshan. Established self Cavite, outside arsenal, under the protection of our guns, and organized his army. I have had several conversations with him, generally of a personal nature. Consistently I have refrained from assisting him in any way with the force under my command, and on several occasions I have declined requests that I should do so, telling him the squadron could not act until the arrival of the United States troops. At the same time I have given him to understand that I consider insurgents as friends, being opposed to a common enemy. He has gone to attend a meeting of insurgent leaders for the purpose of forming a civil government. Aguinaldo has acted independently of the squadron, but has kept me advised of his progress, which has been wonderful. I have allowed to pass by water recruits, arms and ammunition, and to take such Spanish arms and ammunition from the arsenal as he needed. Have advised frequently to conduct the war humanely, which he has done invariably. My relations with him are cordial, but I am

not in his confidence. The United States has not been bound in any way to assist insurgents by any act or promises, and he is not, to my knowledge, committed to assist us. I believe he expects to capture Manila without my assistance, but doubt ability, they not yet having many guns. In my opinion these people are far superior in their intelligence and more capable of self-government than the natives of Cuba, and I am familiar with both races."

From this message of Admiral Dewey's it seems that Aguinaldo came back to Cavite by his permission, and established himself under our guns, and organized his army, and went to form a civil government, with his knowledge if not his consent, certainly with his acquiescence, if not approval, as appears from the facts in the case.

Admiral Dewey admits conferences with and frequently advising Aguinaldo; also allowing arms, ammunition and recruits to pass by water, and permitting him to take arms and ammunition from the arsenal, captured from the Spaniards, and of no use to us, and acknowledges that his progress "has been wonderful," and that he has conducted the war humanely, "invariably," in accordance with his advice, and closes by commending the Filipinos as capable of that self-government just instituted.

And yet, strange to state, in answer to the assertions of Mr. Bray, who acted as interpreter for Consul-General Pratt and Aguinaldo, after introducing them at Singapore, who states that independence was then promised the Filipinos in accordance with Admiral Dewey's directions, he now says: "I never had any dealings with Emilio Aguinaldo."

CHAPTER XXXI.

THE FILIPINOS' VALIANT AND VICTORIOUS FIGHT FOR FREEDOM.

Over a year after the events which followed the arrival of Aguinaldo with wonderful rapidity, Mr. John T. McCutcheon wrote for the Chicago Record of June 24, 1899, the following beautiful tribute to Filipino patriotism and valor, in a reminiscent mood, which it might be well for some self-styled "patriotic" Americans to peruse thoughtfully:

"Special Correspondence of the Chicago Record.

"Manila, June 24.—About June 1, 1898, only a week after Aguinaldo had begun the reorganization of his ragged, poorly armed troops, the sound of firing came floating out from the land near Bacoor to where the American warships were anchored off Cavite. Throughout the entire afternoon the long, steady roll of volley firing was sustained almost continuously, with frequent punctuations from heavy guns. The low fringe of trees lining the shore concealed the battle from the view of those on the ships, but we could see the white smoke of the cannons and rifles filtering up through the tree tops and hanging over the battlefield like a great curtain. From the terrific volley firing and the long duration of the engagement we judged that a battle on a grand scale was being fought, and I remember that we felt blue and gloomy because we were convinced that our friends, the insurgents, must be suffering fearfully before the superior arms and forces of Spain. In the evening, after the fighting had been raging for hours, there came a cessation, and when darkness fell the region of the conflict was silent and peaceful.

"The following day we called on Aguinaldo at his headquarters in Cavite. There was nothing in his manner to indicate that his troops had suffered an overwhelming reverse. He greeted us with the emotionless courtesy so characteristic of him and calmly informed us through his aid-de-camp, Mr. Leyba, that his soldiers had de-

feated the Spaniards and had captured the bridge over the Zapote river. He had not yet received full reports, but he had heard unofficially that his army had suffered a very slight loss, while the Spaniards had suffered heavily. This news was almost incredible to those of us who had seen what an undisciplined, motley crowd of natives composed what he called his army and we were inclined to doubt his claim to victory. Nevertheless we felt a relief and pleasure in hearing that our friends had beaten our enemies, the Spaniards.

"All during the week following there was constant evidence of the strife that was being waged between Cavite and Malate. Aguinaldo never appeared to have full reports, but he invariably proclaimed the victory of his own forces. Imus, Bacoor, Las Pinas, Paranaque, were captured in less than a week, notwithstanding the fact that the Spaniards had splendid arms and ammunition in unlimited quantities, supported by five mountain batteries and rapid-fire guns. Cavite Viejo was still held by a Spanish garrison, but the insurgents quickly closed in on the town, and the Spaniards, 278 in number, were compelled to take refuge in the Church of the Madeleine. This building was fortified with breastworks of stone, the windows and doors were blocked with immense masses of rock and earth and the Spaniards prepared for a siege. About 200 insurgents under command of Aguinaldo's aid, Leyba, drew in close to the church, and whenever a Spaniard showed his head they fired a volley at him. Over on the walls of Cavite the insurgents were operating an ancient cannon that was mounted on the southwest bastion. Shells were thrown across Bacoor bay, and, while many of them fell short, at least two struck the old church. The siege was a memorable one, although it lasted only eight days. Three Spaniards were killed, and had to be buried just outside the church door and within the improvised stone barricade. Their drinking water became exhausted, and they had to dig a well in the interior of the building, which afforded them a brackish, half-salty relief from thirst. From the beginning there was no hope for the Spaniards. If they attempted to escape by sea the Americans would snap

them up. If they stayed in the church they would starve, for even then they were eating the last caribao that had been taken in the building with them at the beginning of the siege. To fight their way to Manila along the beach would have meant their extermination, so on June 7 they surrendered, arms and all.

"I went over to see the surrender, and it was an incongruous spectacle to see nearly 300 well-uniformed but unkempt white men march out of the church between the bobtail and ragtag ranks of natives lined up in the street in front of the church.

"Among the Spaniards were many handsome officers wearing handsome uniforms, and their humiliation must have been as bitter as a proud Castilian could possibly suffer.

"Over in Cavite the calm, passionless statements of great victories that Aguinaldo gave us were being substantiated every day, for hundreds and hundreds of Spanish soldiers were being marched in and placed in prison. Big, splendid-looking Spanish generals and governors were tramped in over the San Roque causeway by the tattered, undisciplined ununiformed bands of insurgents. The incongruity of the thing was as pathetic as it was incredible.

"Closely following the remarkable insurgent successes in Cavite Province, where the whole district had been captured in eight days, came stories of other successful operations in Pampanga Province. Macabebe and San Fernando were captured, and the great Spanish general, Monet, fled in terror to Manila. Over 1,000 Spanish soldiers had been taken prisoners and their arms given out to natives as quickly as possible. The insurgents were busy everywhere. The Spanish gunboat Leyte, which had fled from Subig bay on April 29, and had taken refuge in the Pampanga river, tried to escape to Manila with 185 Spaniards on board and with three cascoes of Spanish soldiers in tow.

"The cascoes went aground and the Leyte was captured by the Americans before reaching Manila.

"Our respect for the insurgents' prowess had grown a great deal, for by June 30 they had taken almost every

province in Luzon, with the exception of isolated garrisons, and were hammering away at the doors of Manila. We felt considerable pride in their conquests, for naturally our sympathies at that time were with them as against the Spaniards. We didn't foresee at the time when we listened gloomily to the sounds of battle at Zapote bridge that in a year our own forces would be trying to capture the bridge themselves, or that the flower of our army would be pitted against the tattered ranks of our friend Aguinaldo. Or that we, like Aguinaldo, would be telling the same tales of great victories in which our losses were slight and those of our enemy enormous.

"We didn't imagine that it would take us months to accomplish what the ragged hordes of natives had done in less than four weeks, or that Aguinaldo, who amused us, would be keeping the best we breed exceedingly busy in less than a year's time.

"The whole situation is strange, and it struck me very forcibly when I waited the morning of June 13, 1898, for the storming of the Zapote bridge by our own troops to begin, while my former friend, General Noriel, was massing his forces on the opposite bank of the river to prevent, if possible, the fall of the strongest position in Cavite Province."

In a letter dated Manila, April 12, 1900, to be found in the Chicago Record of August 31, 1900, Mr. McCutcheon quotes Admiral Dewey as saying to him personally at this time in June, 1898, in speaking of the insurgents fighting then: "They're saving us lots of American soldiers in clearing out that country over there." And they did it at his request, yet he says they were not our allies.

So it was that the friars fell into the hands of their infuriated but forbearing victims, from whom they found it impossible to escape, until the Treaty of Peace drawn up at Paris interposed.

Then "Protestant" America promptly did what "Catholic" Spain had failed or refused to do, sending an Amer-

ican army to the Philippines to crush the native Filipino Catholics and let loose the Spanish friars upon their former outraged victims, in accordance with the Spanish treaty. Should any one suspect this to be a Protestant treatise we would state that it is written to protest against American Protestant, as well as Spanish friar outrages. To illustrate, from the Minneapolis Times of June 17, 1899, quoting from a letter by Martin E. Tew, of the Thirteenth Minnesota Volunteers, written in Luzon, we give this scene in a deserted Philippine city:

"Every inhabitant had left Norzagaray, and no article of value remained behind. The place had probably been the home of 1,500 or 2,000 people, and was pleasantly situated on a clear mountain stream in which a bath was most refreshing. It was not a city of apparent wealth, but in many houses were found evidences of education. In a building which probably had been used as a schoolhouse were found a number of books, and a variety of exercises written by childish hands. Pinned to a crucifix was a paper upon which was written the following in Spanish:

"'American Soldiers: How can you hope mercy from Him when you are slaughtering a people fighting for their liberty, and driving us from the homes which are justly ours?'

"On a table was a large globe, which did not give Minneapolis, but had San Pablo (St. Paul) as the capital of Minnesota. On a rude blackboard were a number of sentences, which indicated that the teacher had recently been giving lessons in the history of the American revolution."

CHAPTER XXXII.

THE CAUSES OF THE CONFLICT.

Upon page 595 of Senate Document No. 62, part 2, of the Records of the Fifty-fifth Congress, is the following statement of fact which was presented to the Paris Peace Commission as evidence, having appeared in an article in the Fortnightly Review of July, 1898, written by Lucy M. J. Garnett:

"Both the great island possessions in the West and East Indies respectively, which are now the seats of war between Spain and the United States, were, for a time during last century, possessions of the British empire. Havana and Manila were both captured by Great Britain in 1762, and Cuba and the Philippines occupied. A very rare and interesting plain narrative of the capture of Manila was published by Rear Admiral Cornish and Brigadier-General Draper in reply to accusations of infringement of the capitulations made against these officers by Spaniards. Their own allegations are sufficiently strong:

"Through the whole of the above transactions the Spaniards, by evasions, avoided complying with the capitulations in every one respect except in bringing the money from the Misericordia and Ardentacora (ships), which it was out of their power to secrete. They basefully and ungratefully took up arms against us after having their lives given them. They preached publicly in their churches rebellion, etc. At the peace of Paris, however (1763), which concluded the seven years' war, Canada, Louisiana, and various islands in the West Indies having been ceded by France, and Florida and Minorca by Spain, Great Britain on her part ceded to the latter power Cuba and the Philippines.

"Yet there is still to be seen—or was during my residence at Manila—at the mouth of the Pasig, and under the ramparts, a dilapidated brick and stucco monument with an inscription celebrating the expulsion of the invading British by the noble and patriotic Don Simon de An-

da, an inscription which afforded great amusement to British naval officers visiting this port."

It is also an item of interest in this connection, which appears in certain accounts of those occurrences, that the Spaniards promised to pay $5,000,000 as ransom money upon the recession of Manila, but that amount still remains unpaid.

Upon pages 602 and 603 of Senate Document No. 62, part 2, of the Records of the Fifty-fifth Congress, this evidence continues: "The Philippines being, according to the plain narrative, 'maintained by the crown of Spain at the request of the church for propagating the Christian faith among the Indians,' the influence of the church has naturally here been always paramount. An archbishop at Manila, with various bishops in the provinces, constitute the hierarchy, and the spiritual needs of the people are administered to by a vast body of friars of all orders, and secular clergy, both European and native. The Jesuits also occupied numerous important posts in the archipelago previous to their expulsion from Spain in 1767, and are now again re-established in many parts, and particularly in Mindanao."

In this connection, we introduce the testimony of the Roman Catholic bishop of Oviedo, Spain, as to the original cause of the trouble between native Filipino Catholics and foreign Spanish friars, believing it may awaken honest sympathy among American, if not all Catholics, for their Filipino fellow Catholics, in their struggle for the recognition of their civil and religious rights. We quote his statement as found in Vol. 21, upon pages 518 and 519, of the Missionary Review, of July, 1898:

"It would be difficult just now to point out the cause of the separatists' uprising in the Philippines, and still more to indicate the remedy. It was the idea that there once

was, of granting the colonization of Mindanao to a foreign syndicate that led the Jesuit fathers to occupy that island. On coming they were offered the parishes, which had been founded and administered by the Franciscans, and the latter in compensation received some livings in the archbishopric of Manila, which had been in the possession of native clergy ever since the extinction of the Jesuit order in the last century. The colonization of Mindanao did not take place, as it was not right it should either. Then the transfer of the beneficies in question has been effected, and is being effected very slowly. And it is in this wise that from the sore that was opened then has been flowing blood for the last thirty-six years."

In short, according to the authority of this Roman Catholic Spanish bishop, himself naturally in sympathy with his own church, countrymen and government, it was the wresting of the parishes which had been in the possession of native Filipino priests since the last century from them, and turning them over to Spanish priests of the religious orders which has caused the rupture between the native priests and people and foreign friars in the Philippines, resulting in the revolution which has swept the Spanish power from the islands.

But turning back to page 603 of Document No. 62, we find the following: "The great majority of cures are served by Spanish friars, who, after their arrival in the country, remain for some years in the monasteries in order to complete their studies, and in particular to learn the special dialect of the district for which they are designed. Spanish secular priests also occupy some of the canonries in Manila and the interior, and a certain number of native priests, educated in the seminaries of the orders, fill the less important curacies.

"The progressive party in the islands are opposed to this predominance of the monastic orders, who, as a

body, prefer the interests of the government to those of their parishioners, and demand their retirement to their monasteries, or to mission work, leaving the parish churches to be served by the secular Spanish and native clergy. The authorities are naturally opposed to such a change, as they have always found the co-operation of the friars essential in securing obedience to enactments affecting their flocks."

"During the British occupation of Manila in 1762, 'the priests and friars publicly exhorted rebellion, and preached it meritorious to take up arms and destroy us.' At the beginning of the campaign against the Mohammedan Sultan of Sulu in 1876, when it was found necessary to increase the native army, recourse was had to the eloquence of the friars in order to obtain willing and enthusiastic recruits. And there can not be the slightest doubt that at the present moment a crusade is being strenuously preached against the invading 'infidels,' 'statements calculated to excite the fiercest and most fanatical hatred being unscrupulously made from the pulpit to the ignorant masses.'

Then follow these forceful words, prompted by no Protestant partizanship evidently:

"Roman Catholicism is undoubtedly the form of Christianity best calculated to impress native races." Showing very evident sympathy for that faith.

It seems that Admiral Dewey discovered this same danger and difficulty in 1898, according to various authentic accounts. The St. Louis Globe-Democrat of June 2, 1898, published the following:

"Washington, D. C., June 1, 1898.—An official with Admiral Dewey writes a friend in the navy department that the admiral astonished a high church official out there at Manila very much recently.

'The Bishop (Archbishop) of Manila,' so the letter runs, 'had been circulating pastorals, urging his people to rise up and kill 'los hereticos' (the heathen Americans), who would not permit the sacraments of matrimony or

the last rites for the dying to be administered. Dewey waited until he could fix some of these stories definitely upon the reverend Ananias, and then wrote him a note, in which the admiral expressed his astonishment that an archbishop could so far forget and debase his holy office as to be guilty of lying, and lying so basely. If he heard any more of these falsehoods from his reverence or any of the minor clergy, he, Dewey, would turn his guns loose upon the archbishop's palace at Cavite and the Cathedral at Manila, and level both to the ground. 'False teachers shall not disgrace the holy name they pretend to reverence by uttering the most absolute falsehoods in the name of God.'

"A French priest, who has a brother that is a chaplain in the U. S. navy, undertook to carry the note to the archbishop. In three days there came back a most abject apology to the American commandant, in which the holy man denied that he had ever said or thought the wicked things imputed to him. In reply, Dewey simply sent the archbishop his own pastoral letter that he had somehow obtained that contained the very words and expressions the other had sworn he never thought of, much less used. This ended the correspondence. But the archbishop was snuffed out like a tallow dip, with a sizz and a very bad smell."

He seems to have been sizzling ever since and is still about as odoriferous as ever, if not a little more so at this late date.

As the writer was anxious to obtain an original copy of this pastoral, he wrote to Lieutenant J. W. Crawford, of the United States navy, acting as secretary to Admiral Dewey, requesting him to let him know if this story was true and where he could get a copy of the pastoral.

The following reply came promptly:

"I know nothing personally of this matter, but have

spoken of it to the admiral, who says there is not a bit of truth in the newspaper story, a copy of which you sent.

"J. W. Crawford,
"Lieutenant U. S. Navy, Secretary to the Admiral.
"July 27, 1900."

As we wish to be perfectly fair in this matter, we present the admiral's reply along with the facts in the case as we find them, believing our readers will be able to form a fair opinion from both of these presentations of the true inwardness of this situation.

On May 18, 1898, the following Associated Press dispatch appeared in the leading dailies of the United States:

"The Archbishop of Manila, in a pastoral issued on the 8th instant, said: 'Christians, defend your faith against heretics, who raise an insuperable barrier to immortal souls, enslave the people, abolish crosses from cemeteries, forbid pastors to perform baptism, matrimony or funeral rites, or to administer consolation or grant absolution.'" He denounced both Americans and British as heretical scum, thieves, assassins and violators of women in this connection, and a London dispatch, dated June 18, 1898, stated: "The Hongkong correspondent of the Daily Mail says: 'The Archbishop of Manila, Mgr. Nozaleda, announces that he has had a communication from God, who has promised him that the "Yankee Pigs" will be driven out of the island, and that "Spain will be triumphant in the end."

On page 347 of Senate Document No. 62 is the following quotation from the Singapore Free Press of June 1, 1898: "The Archbishop has assured the people that four Spanish battleships are on their way out, and that God has informed him that in the next engagement the armies of the most Christian Spain will be victorious."

The following special press dispatch is interesting:

"Vancouver, B. C., June 8.—According to advices re-

ceived here by steamer to-day, on the day before the battle at Manila the inhabitants evidently expected it. A procession visited the governor-general's residence, carrying Spanish flags, and presented addresses offering their lives and all they possessed for the service of Spain. The governor-general made a long speech in reply, in which he said:

"'I cannot, senors, help weeping at the situation in which our poor and beloved Spain finds herself. You know, from the proclamations that have been addressed to the country that a nation with iniquitous proceeding, outraging all international law, using evil devices and felonious, taking advantage of our misfortunes, and exhausting the patience of all Spaniards with its perfidious machinations, has provoked us to war. Spain will show the world that she enters upon the fight to conquer or die. No Spaniard born will ever consent to see the pernicious and iniquitous American desecrating with his footsteps this beautiful land. The hour to fight has arrived. To arms each, to post, trusting that the God of victories will concede one more victory to the cry of "Viva Espano!"'

"The Catholic Archbishop then arose and said:

"'The North Americans are heretics and know not God, accepting every kind of religion and false doctrine. They think to violate our religion and our laws. If you trust in God and the Virgin of the Rosary, this will never be.'"

Mr. Oscar King Davis gives us a glimpse into the Spanish defenses at this time by an article in McClure's Magazine for June, 1899, in which he used original notes made by Mr. Andre, the Belgian consul at Manila, who managed the negotiations which terminated in the surrender of the city to the American forces on the condition that the Filipinos should be prevented from entering. He states that "on June 8 (1898) Mr. Andre went out to visit the Spanish trenches to the south and east of Manila. In command of the Palo Bridge he found

Captain Don Juan de la Concha, who had been in command of the cruiser 'Don Juan de Austria,' on the 1st of May, and had taken his sailor men into the trenches to help keep the insurgents out. Andre stopped to talk with Captain Concha, and General Jaudenes, who was then second in command, came up. Captain Concha was in a bad temper. Some of his men had been killed, and he didn't like it. He said he was unwilling to lose Spanish lives in fighting for the monks, and went on to rail against the friars, and to say that the country was priest-ridden. Jaudenes agreed with him. Andre said he was going to see Augustin, the captain-general, and asked leave to use the names of Jaudenes and Concha. Both agreed. That night Andre called upon Augustin and found the archbishop there. Nevertheless, he spoke plainly to the captain-general, and told him how Jaudenes and Concha felt. Augustin listened closely to all Andre had to say. He made little comment, but gave Andre the impression that he agreed with the two commanders."

CHAPTER XXXIII.

THE BETRAYAL OF OUR ALLIES.

After this conversation Mr. Andre approached Admiral Dewey and General Merritt, as Belgian consul, acting as an intermediary between the American and Spanish commanders with the hope of avoiding a conflict and consequent bombardment of Manila and especially to prevent its capture by the Filipinos.

He informed the American commander that "it was quite unnecessary to attack Manila; that the surrender could be arranged; that if the general undertook to take

the city by any other means he would only have a good many men killed uselessly.

Andre then asked General Merritt what his relations would be with the insurgents. General Merritt replied that he had come with orders not to treat with the Indians; not to recognize them, and not to promise anything to them.

"Aguinaldo is just the same to me," he said, "as any boy in the street." Dewey said again that if the city would surrender, he would do everything to keep the insurgents out," and "according to the arrangement the signal had been set on the 'Olympia' (demanding the surrender) and the white flag had flown above the city," which was the sign of surrender agreed upon.

Thereupon in accordance with prearranged plans, firing ceased, and the Spaniards withdrew from their defences, having promised to do so as the Americans advanced, provided the Americans would conspire with them, "the common enemy," to prevent their allies, the Filipinos, from entering the city, which they endeavored to do, but the Filipinos, being faithful to the finish, had to be forced out after the battle, and their betrayal by their pretended friends and allies to their mortal foes, "the common enemy," was one of the most damnable deeds ever done by "diplomacy."

To show how faithfully the Filipinos fought with and for us we will quote a few words of General Merritt, written for the Youth's Companion: "The insurgents were unable to restrain their impatience and kept up a general fusillade along their lines for hours before it was intended that the operations should begin."

The following is quoted in confirmation of the statement of fact that the Filipinos were betrayed by the American commanders with whom they kept perfect faith:

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"Nice, Aug. 23 (1899).—Admiral Dewey received today a visit from Edouard Andre, the Belgian consul at Manila who negotiated the surrender of the Spanish garrison nearly four weeks before the American force took actual possession. M. Andre informed Admiral Dewey on July 15 that the Spaniards would surrender without a fight after their works had been shelled by the fleet long enough to save their honor. The admiral authorized him to assure the Spaniards that the fleet would so act as to spare life, but would give them a good excuse for surrendering. Arrangements were perfected through M. Andre July 24, but the army delayed the actual taking of Manila until Aug. 13."

Mr. King quotes Admiral Dewey as saying to him on the morning of August 14, 1898, the day after the deal or surrender of Manila: "I have been working for a month for this, and I was the only man who believed it could succeed. Merritt did not believe it, Anderson and Greene did not believe it; why, even my flag lieutenant thought I would not succeed."

We leave it to the world to decide, which to believe hereafter, when any controversy arises as to what was promised the Filipinos, the man who gloried in having betrayed his allies and ours, who were faithful to us, or our allies, who trusted him and were true throughout to us, till our "rulers" betrayed both. Anyone who would betray an ally would deny it.

General Thomas M. Anderson, as the first commanding general of the military forces of the United States in the Philippines, came in closest touch with the Filipinos at that time, and often officially solicited and accepted their "co-operation."

On page 4 of Senate Document No. 208 of the 56th Congress, is his letter of July 4th, 1898, to Aguinaldo,

in which he wrote: "I desire to have the most amicable relations with you and to have you and your people co-operate with us in our military operations against the Spanish forces."

On the next page of the same document is another letter to Aguinaldo, dated July 6th, 1898, in which he wrote:

"I would like to have your excellency's advice and co-operation, as you are best acquainted with the resources of this country. It must be apparent to you that we do not intend to remain here inactive, but to move promptly against our common enemy. But for a short time we must organize and land supplies and also retain a place for storing them near our fleet and transports."

It is to be seen from the foregoing evidence which could be multiplied, that both Admiral Dewey, commanding the American fleet, and General Anderson, commanding the American army at that time, officially invited the co-operation of the Filipinos.

They both also gave them to understand that they considered the Filipinos as "friends" and the Spaniards as "our common enemy," against whom we were engaged in actual warfare, which constituted us allies in fact, whether we were in pact, which we were, or not.

General Anderson writes in his article in the North American Review for February, 1900, of these facts as follows:

"Our first serious break with them arose from the refusal to let them co-operate with us. About nine o'clock on the evening of August 12th, I received from General Merritt an order to notify Aguinaldo to forbid the Filipino insurgents under his command entering Manila. This communication was delivered to him at twenty minutes past ten that night.

"The Filipinos had made every preparation to assail the Spanish lines in their front. Certainly they would

not have given up part of their line to us unless they thought they were to fight with us. They therefore received General Merritt's interdict with anger and indignation. They considered the war as their war, and Manila as their capital, and Luzon as their country. * * *

"The situation was exceedingly critical. Our soldiers believed that the Filipinos had fired on them, and the Filipinos were almost beside themselves with rage and disappointment. The friendly relations we had with Generals Recati and Morial alone prevented a conflict then and there.

"At seven o'clock I received an order from General Merritt to remove the Filipinos from the city. Had we attempted to use force, we would have had to fight to carry out our orders. In that event we would certainly have had a serious complication. With 10,000 men we would have had to guard 13,300 Spanish prisoners and fight 14,000 Filipinos. I therefore took the responsibility of telegraphing Aguinaldo, who was at Bacoor, ten miles away, requesting him to withdraw his troops, and intimating that serious consequences would follow if he did not do so. I received his answer at eleven saying that a commission would come to me next morning with full powers. Accordingly the next day Senors Buencamino, Lagarde, Araneto and Sandico came to division headquarters in Manila and stated that they were authorized to order the withdrawal of their troops if we would promise to reinstate them in their present positions on our making peace with Spain. Thereupon I took them over to General Merritt.

"Upon their repeating their demands, he told them he could not give such a pledge, but that they could rely on the honor of the American people. The general then read to them the proclamation he intended to issue to the Filipino people. The commission then went back to Aguinaldo for further instructions. A member of the commission brought me a leter from Aguinaldo complaining that he had been harshly treated, and that his army had given up a part of their lines to us on the understanding that there was to be a co-operation between us in future military movements. I showed this letter to

General Merritt after the commission had withdrawn. He directed me to reply that if Aguinaldo had been apparently harshly treated it was from a military necessity, and that, while we might recognize the justice of their insurrection, it was thought judicious to have only one army in Manila at one time."

This shows how faithfully our Filipino allies "cooperated" with us till betrayed by us to "our common enemy."

If anyone doubts the fact that the Filipinos were actually our allies we wish to call their attention to the following official acknowledgment of that fact, to be found upon page 336 of Senate Document No. 62 of the 55th Congress in a telegram from Consul-General Wildman to Secretary of State Day:

"Hongkong, May 19, 1898.—Day, Washington: This answers Long's cable to Dewey. From best information obtainable Dewey cannot reply under week. Twenty-one thousand Spanish troops, of which 4,000 native, 2,000 volunteers. All but 1,000 at Manila. They have ten mountain guns; no large field artillery; proven last rebellion not practicable. Plenty good ponies 12 hands high. No food Philippines but rice. Large supply of rifles should be taken for insurgent allies. Wildman."

As Mr. Wildman made the arrangements with the Filipino leaders he knew whether they were our allies or not, and General Charles King, in a letter to the Chicago Record of May 13, 1899, writing of the Filipinos then, said. "The situation was a strange one. We were allies at the start, and became enemies through force of circumstances."

Aguinaldo was acknowledged to be our "ally" before the Paris Peace Commission, as follows:

On page 488 and 489 of Senate Document No. 62, part 2, Records of the 55th Congress, are the following question and answer:

Mr. Frye, one of the Paris Peace Commissioners, questioned Commander Bradford of the U. S. navy, as follows:

"Suppose the United States, in the progress of that war, found the leader of the present Philippine rebellion an exile from his country in Hongkong and sent for him and brought him to the islands in an American ship, and then furnished him 4,000 or 5,000 stands of arms and allowed him to purchase as many more stands of arms in Hongkong and accepted his aid in conquering Luzon, what kind of a nation, in the eyes of the world, would we appear to be to surrender Aguinaldo and his insurgents to Spain, to be dealt with as they pleased?

"Answer: We become responsible for everything he has done, he is our ally, and we are bound to protect him."

Upon these points we find the evidence of General Charles A. Whittier, U. S. volunteers, who received the surrender of Manila from the Spaniards. On page 499 of Senate Document No. 62, part 2, records of the 55th Congress, as follows, quoting word for word from the records:

"Aguinaldo went to Cavite, under the permission of Admiral Dewey, in reply to a telegram sent by Spencer Pratt, Esq., our consul-general at Singapore, who offered that chief money for his expenses. The offer was declined. After arrival (on one of our ships) he went ashore, accompanied by 13 staff officers, to organize his army, but no adherents appeared the first day, and Aguinaldo, rather discouraged, meditated returning to Hongkong. I think Dewey advised him to make another effort, at the same time saying that he must leave the public buildings at Cavite, where he had made his headquarters. Soon from across the bay and from all sides men gathered. The fact that Dewey permitted the armed men to move from the surrounding districts and the rebels to take arms (not many, says the admiral) in the arsenal, was the only help we gave him, excepting

of course the most important destruction of the Spanish navy. From that time the military operations and the conduct of the insurgents have been most creditable. Positions taken and the movements of troops, show great ability on the part of some leader. I do not say it was necessarily Aguinaldo, but he gave the directions."

"All the success was on the native side, and yet the Spaniards surrendered between 7,000 and 8,000 men, well armed, plenty of ammunition and in good physical condition."

On page 500, General Whittier further says of the Filipinos: "Their conduct to their Spanish prisoners has been deserving of the praise of all the world. With hatred of priests and Spaniards, fairly held on account of the conditions before narrated, and with every justification to a savage mind for the most brutal revenge, I have heard no instance of torture, murder or brutality since we have been in the country."

Upon page 501, this question is put to General Whittier: "How far does the admiral say he encouraged Aguinaldo? Answer: I do not think he says he gave him any encouragement, except that he dissuaded him from returning to Hongkong when he was discouraged.

"Question: Did you get that statement from Dewey? Answer: Yes, Aguinaldo was rather discouraged when any of the people failed to come to his banner on the first day.

"Question: Were they of material assistance to us? Answer: Very great. * * * I think if they (the Spaniards) had not had this experience of having been driven back into the city and the water cut off, so even Jaudenes said he could not remove his non-combatants, the government (Spanish) would have insisted on his making a fight, and he could have made a very good one, for his position was strong, if they had any fight in them at all. But every place had been taken from them by the Filipinos, who managed their advances and occupation of the country in an able manner.

"Question: The insurrection had been ended in December, 1897, by an arrangement under which certain money was paid in Hongkong and certain reforms promised. Were these promises ever carried out? Answer: Not at all."

Upon page 490 General Whittier, in referring to the surrender of Manila, says:

"After communications addressed by Admiral Dewey and General Merritt to the acting captain-general, asking him to remove his non-combatants, and next demanding the surrender of the city, which requests were both denied, the Belgian consul, as a semi-intermediary, came repeatedly to Dewey and proposed different methods of giving up the city, after we had made an attack, which he said was necessary to satisfy Spanish honor. So the guns opened on August 13th, and after the white flag was shown, I was sent to receive the surrender. * * *

"I think the captain-general was much frightened. He reported in great trepidation that the insurgents were coming into the city, and I said that I knew that was impossible, because such precautions had been taken as rendered it so. The subject had been broached two days before and all the arrangements had been made."

General Thomas M. Anderson, in his letter in the Chicago Record of February the 24th, 1900, wrote of this occurrence as follows: "Finally, just before we took Manila, and while Andre, the Belgian consul, was trying to bring about a surrender without a fight," etc., thus acknowledging these negotiations.

Mr. Andre himself, in his report of the negotiations, states that it was agreed that at a certain time the Americans should advance, and making a show of fight, the Spaniards would fall back, provided the Americans would promptly occupy the Spanish positions, and prevent the entry of the Filipino forces into Manila, which it

is acknowledged by all concerned, was done, in accordance with agreements.

Thus it appears clearly from both official records and other published reports, that we (Americans), after asking the Filipinos to act as our "allies" against "our common enemy," the Spaniards, and during their faithful "co-operation" with us in battle and before, both bartered away their freedom and country in connivance with "our common enemy," at Paris and Washington, and betrayed them before their mortal foes at Manila.

Thus it is evident that neither Aguinaldo nor the Filipinos betrayed their country, nor ours, but that we, acting as allies, betrayed both them and theirs.

As General Anderson, who asked for Aguinaldo's co-operation, when commander of our army, wrote in the North American Review for February, 1900:

"Our first serious break with them arose from our refusal to let them co-operate with us. * * *

"The Filipinos had made every preparation to assail the Spanish lines in their front. Certainly they would not have given up part of their line to us unless they thought they were to fight with us. They therefore received General Merritt's interdict with anger and indignation. They considered the war as their war, and Manila as their capital, and Luzon as their country."

On August 27th, 1898, Aguinaldo wrote a letter to General Merritt, which was turned over to General Otis when he took command.

A copy of said letter can be seen upon page 5 of General Otis' official report, in which Aguinaldo wrote as follows:

"You ought to understand that without the long siege sustained by my forces, you might have obtained possession of the ruins of the city (Manila), but never the

rendition of the Spanish forces, who could have retired to the interior towns."

Under date of Manila, September 8th, 1898, General Otis replied in a letter to be found upon pages 6, 7, 8 and 9 of his official report. From this answer we quote the following:

"Referring to the sacrifices your troops have made, and the assistance they have rendered the American forces in the capture of Manila, it is well known they have made personal sacrifices, endured great hardships and have rendered aid.'

Referring to the Spanish war he added: "It was undertaken by the United States for humanity's sake, and not for its aggrandizement, or for any national profit it expected to receive."

Here simple justice to the truth demands a reference to a remark made by General Anderson in an interview from Cincinnati, published in the New York Sun of July 20th, 1899, as regards a statement of Mr. Halstead's that the Spanish had tried to treat with Aguinaldo.

General Anderson is quoted as saying: "I told Halstead that, and sent a letter to the same effect to the department, before Manila had been taken. The negotiations fell through, and after that the city was taken. The Filipinos are good fighters and had the Spanish whipped easily."

It is said that out of deference to Admiral Dewey and the wishes of the Americans, who were awaiting the arrival of General Merritt with his reinforcements, the Filipinos refrained from taking Manila, never dreaming of the treachery that was to betray them both at Paris and Manila to their mortal enemies, the Spanish friars, after their valiant victories over them.

FREEDOM FOREVER! FREEDOM FOR ALL!

We have heard the cry of Cuba,
And we've answered to her call,
Shouting the battle cry of freedom!
But the men of old Majuba
And the Filipinos fall—
Fall for the sacred cause of freedom!

CHORUS:
Freedom forever! Freedom for all!
We'll break every fetter,
We'll burst every thrall,
For our starry flag shall be
Banner of the brave and free,
Shouting the battle cry of freedom!

As they fought at Santiago,
And on old Manila Bay,
Shouting the battle cry of freedom—
So from 'Frisco to Chicago,
Back to Boston's tea-strewn bay,
Stand for the sacred cause of freedom!

From the Lakes to Gulf and Oceans,
We will stand by those who fell,
Shouting the battle cry of freedom,
'Mid the din of war's commotions,
For the cause we love so well,
Stand for the sacred cause of freedom!
—H. H. Van Meter.

Chicago, August, 1900.

The treatment of the Filipinos at the prearranged surrender of Manila reminds us much of the treatment of grand old Garcia and his army of barefooted, ragged, but brave and patriotic allies, after the surrender of Santiago, who were not allowed then to enter their own city, but were treated like a band of guerrillas, cut-throats and thieves. The same secret influences that befriended the friars in the Philippines interfered with affairs at Santiago. The same spirit of duplicity, treachery and deceit that turned down the Cuban patriots, betrayed the patriots of the Philippines. It is that spirit of so-called "patriotism" whose abhorrent "statesmanship," better

termed, "boodling," seeks to secure for American mercenaries every possible advantage to be gained by trade, regardless of vast expenditures of priceless blood and countless treasure, to say nothing of untold agony at home, and far greater sufferings abroad, among the helpless people they propose to plunder. It is the system of vampire politics which seeks to suck the life blood out of the body politic and would gladly betray the principles of liberty laid down in the Declaration of Independence (the foundations of freedom), and the Great Republic, for political spoils in the Philippines, or any where else, ever keeping in view the vast political influences of the friends of the friars, the world over, for future American elections.

That grand old patriot, hero and Christian gentleman, Calixto Garcia, who had been brutally treated, wrote the following fitting letter:

(By the Associated Press.)

New York, July 22.—A dispatch from Santiago gives the following as being a letter sent by General Garcia to General Shafter:

"Sir: On May 12 the government of the republic of Cuba ordered me, as commander of the Cuban army in the east, to co-operate with the American army, following the plans and obeying the orders of its commander. I have done my best, sir, to fulfill the wishes of my government and I have been until now one of your most faithful subordinates, honoring myself in carrying out your orders as far as my powers have allowed me to do it.

"The city of Santiago surrendered to the American army, and news of that important event was given to many persons entirely foreign to your staff. I have not been honored with a single word from yourself informing me about the negotiations for peace, or the terms of the capitulation by the Spaniards. The important ceremony of the surrender of the Spanish army and the taking pos-

session of the city by yourself took place later on, and I only knew of both events by public reports.

"I was neither honored, sir, with a kind word from you inviting myself or any officer of my staff to represent the Cuban army on the memorable occasion.

"Finally, I know that you have left in power at Santiago the same Spanish authorities that for three years I have fought as the enemies of the independence of Cuba. I beg to say that these authorities have never been elected at Santiago by the residents of the city, but were appointed by royal decrees of the queen of Spain.

"I would agree, sir, that the army under your command should have taken possession of the city, the garrison and the forts. I would give my warm co-operation to any measure you may have deemed best under American military law to hold the city for your army and to preserve public order until the time comes to fulfill the solemn pledge of the people of the United States to establish in Cuba a free and independent government. But when the question arises of appointing authorities in Santiago de Cuba, under the peculiar circumstances of our thirty-years' strife against Spanish rule, I cannot see but with the deepest regret that such authorities are not elected by the Cuban people, but are the same ones selected by the queen of Spain, and hence are ministers to defend against the Cubans the Spanish sovereignity.

"A rumor, too absurd to believe, general, ascribes the reason of your measures and of the orders forbidding my army to enter Santiago to fear of massacres and revenge against the Spaniards. Allow me, sir, to protest against even the shadow of such an idea. We are not savages ignoring the rules of civilized warfare. We are a poor, ragged army—as ragged and as poor as was the army of your forefathers in their noble war for independence—but, as did the heroes of Saratoga and Yorktown, we respect too deeply our cause to disgrace it with barbarism and cowardice.

"In view of all these reasons, I sincerely regret to be unable to fulfill any longer the orders of my government, and therefore I have tendered to-day to the commander-

in-chief of the Cuban army, Maj.-Gen. Maximo Gomez, my resignation as commander of this section of our army. Awaiting his resolution, I withdraw my forces to the interior. Very respectfully yours,

"Calixto Garcia."

The situations at Santiago and Manila were precisely the same. General Garcia like many another noble Catholic Cuban, had been excommunicated as a Masonic insurrectionist, because he was a Cuban patriot. The Filipinos had the same reasons for fighting, and the same foes to face.

CHAPTER XXXIV.

PLOTTING FOR THE TREATY OF PEACE.

As soon as Santiago had fallen the Spaniards saw their cause was lost, and began to sue for peace. The peace protocol was signed and the Paris Peace Commission proposed, which gave the friars and their friends just the opportunity for which their training in intrigue best fitted them.

As they had worked from the first to prevent the war for freedom, so now they sought to pervert it into a war of oppression upon the Filipinos, in behalf of the villainous friars, who had brought about their own downfall, by their barbarous rule.

President McKinley and his advisers who had done all that they dared to do, to prevent the war for human freedom, then seemed determined to do all in their power to defeat the purposes of that war, through the Treaty of Peace at Paris. How well they have succeeded history will show.

When the Paris Peace Commission was being formed, the friends of the friars and religious orders were as act-

ive as when they were endeavoring to avert the war for freedom in Cuba, as can be seen from the following:

The daily press of August 11, 1898, published the following telegram:

"Rome, Aug. 10.—The Tribuna says that the Vatican is in constant communication with Archbishop Ireland, Mgr. Martinelli, apostolic delegate in the United States, and Duke Almodavor de Rio, the Spanish minister of foreign affairs, endeavoring to secure clauses in the treaty of peace that will safeguard the religious interests of Catholic residents in countries to be ceded by Spain to the United States."

The New York Evening Post, of August 19, 1898, contained this item:

"Washington, Aug. 19.—The members of the cabinet, except Secretaries Day and Long, who are out of the city, were prompt in reaching the White House to-day for the regular session. Archbishop Ireland was one of the notable visitors at the White House to-day. He arrived about ten o'clock, and had a conference with President McKinley. He preserved his usual reticence, but it is reported that he is empowered to make representations to the administration looking to the protection of the interests of the church of Rome in our new territorial accessions, particularly in Porto Rico."

The New York Sun, of August 19, 1898, had the following:

"Washington, Aug. 19.—Another visitor to the White House who had an interview with the President, was Archbishop Ireland, whose stay in Washington has been protracted beyond the period assigned to it by the archbishop when he came on Wednesday. His grace declined to say anything about the errand that keeps him here, but current talk connects it with the mention of Bourke Cochran's name as one of the Peace Commission or as legal adviser of that body. Later in the day Archbishop Ireland saw Secretary Gage at the Treasury De-

partment. It was stated that the holding of the Vatican in the Spanish-Cuban 4s amounted to $60,000,000."

The Boston Herald, August 20, 1898, read:

"Washington, Aug. 19, 1898.—Archbishop Ireland, the special representative of the Pope in all the antebellum peace negotiations, has been for several days talking with cabinet officers, and had a long interview with the President to-day. Like the diplomat that he is, Archbishop Ireland tells the newspaper men that his visit has no significance; but it is well understood that it has had at least two objects here, and that he is probably acting under instructions from Rome of an unofficial character.

"One of his objects is to secure the appointment of at least one peace commissioner who will be considerate in the negotiations at Paris of the other object, which is to protect the interests of the church in Cuba, Porto Rico, and the Philippines.

"Archbishop Ireland is a friend of Senator Davis of his own State, who has accepted a place on the commission, but the archbishop would like to see Justice White, or some other member of his own church, appointed."

An editorial in the Washington Times, August 27, 1898, said:

"It is understood that Justice White's appointment (to the Paris Peace Commission—afterwards withdrawn because of popular protest) will greatly please Archbishop Ireland and other potentates of the Catholic church, which has vast property interest in the Philippines, and all the other Spanish islands of which possession has been taken by the American forces. Justice White will be expected to protect the Catholic interests, although he is in no sense a representative of the church. Under Spanish rule there is now, and always has been, a bond between church and state."

A dispatch to the New York Sun, August 25, 1898, declared:

"The fact that Justice White is the candidate whose

appointment has been urged by Bishop Ireland, representing the Catholic church, were facts that had weight with the President in deciding to appoint him."

But public opinion was opposed to this appointment, and Justice White declined the courtesy of a place upon the Commission, as is reported.

Then followed the fiasco of the victors agreeing to pay the vanquished an indemnity of $20,000,000, though they have refused to pay their "allies" one penny of fair remuneration, for vast expenditures of blood and treasure which, we know as our own official representative declared, they are honestly entitled to.

Worse than that, they refused them any voice whatever in the negotiations for their future, while allowing "our common enemy" every advantage.

Finally to cap the climax of "Criminal Aggression," they bartered away both their land and liberty, and betrayed them to their mortal foes, the friars.

The Filipinos having already conquered them, and holding most of them as hostages for future safety, had also regained the vast estates stolen from the people by centuries of oppression, to whom Aguinaldo's republican government had determined to return them, while banishing their Spanish robbers and outragers back to Spain.

General Anderson, on the field at that time, wrote thus:

"We held Manila and Cavite. The rest of the island was held not by the Spaniards, but by the Filipinos. On the other islands the Spaniards were confined to two or three fortified towns. At the time referred to we could not claim to hold by purchase, for we had not then received Spain's quitclaim deed to the archipelago. Making allowances for the difference of time, we took Manila

almost to the hour when the peace preliminaries were signed at Washington."

These "preliminaries" resulted in the Treaty of Peace at Paris.

Article three of the Peace Protocol between the United States and Spain reads:

"The United States will occupy and hold the city, bay and harbor of Manila pending the conclusion of the treaty of peace, which shall determine the control, disposition and government of the Philippines."

This protocol was signed on August 12, 1898, and the treaty of peace was not ratified until April 11, 1899, yet pursuant to instructions from Washington Gen. Wesley Merritt proclaimed a military government in the Philippines, the day after the occupation of Manila, August 14, 1898, concluding his proclamation with the following clause:

"VII. The commanding general in announcing the establishment of military government and in entering upon his duty as military governor, in pursuance of his appointment as such by the Government of the United States," etc. * * *

The full text of this proclamation may be found upon pages 86-9 of Senate document, No. 208 of the 56th Congress, showing conclusively that no regard whatever was paid to the public terms of the peace protocol, nor to the constitutional requirements for what was virtually the beginning of a war of conquest in the Philippines, Congress having never declared such a war.

Any who doubt this statement are referred to official records for proof as follows: From page 55 to 68 of Gen. E. S. Otis' official report may be found an account of the expedition against Iloilo, troops being ordered to that port by President McKinley as he pretended—"to preserve the peace." See page 55.

As everything was peaceful and prosperous under the Philippine government, the foreign merchants protested against interference upon the part of the United States on the ground that it would result in loss of life and property without any reason or excuse for the same.

The publication of the President's Benevolent Assimilation Proclamation at Iloilo, and of General Otis' Benevolent Dissimulation substitute for the same at Manila at the same time, showed President McKinley's double dealing so plainly that the storm of war burst just as the Americans had anticipated and planned.

Ignoring the terms of the Peace Protocol, ignoring the prerogatives of the Sentate of the United States which had not ratified the Treaty of Peace, ignoring the Congress of the United States which alone could legislate for the government of the Philippines, if they were ours, the President proclaimed what General Otis rightly termed, "a Military Despotism." Proclaiming peace, he made war, without declaration.

Then it was that the same subtle influences came secretly into action again, to defeat the dictates of humanity, which led Mr. McKinley and his advisers to try to thwart the overwhelming will of the people, when the conscience of America demanded war for the freedom of Cuba, and commanded it, through its representatives in Congress, by an irresistible public sentiment.

From the Pope of Rome himself, to the humblest representative of the Roman Catholic hierarchy, every friend of the friars was alert, and the almost irresistible influence of that system of centuries, and that splendid discipline of ages, stole victory from defeat, turning despair to defiance.

Our government was induced to pay a paltry $20,000,000 for the privilege of supplanting Spanish with Ameri-

can soldiers, to suppress a struggle for that freedom in the Philippines which we went to war with Spain to win for Cuba.

This treachery has already cost hundreds of millions of dollars and is likely to cost us many times more in money, not to mention priceless blood and national honor, all spent for the purpose of saving "our common enemy" the Spanish friars with their stolen estates, and exploiting our allies, the Filipinos.

CHAPTER XXXV.

RETENTION OF FRIARS FATAL TO PEACE.

On page 389 of Senate Document No. 62, part 2, of the records of the 55th Congress, is to be found the following statement of M. Andre, then Belgian Consul at Manila, in his evidence before the Paris Peace Commissioners:

"The Spanish officers refuse to fight for the sake of the priests, and if the Spanish government should retain the Philippines their soldiers will all fall prisoners in the hands of the Indians in the same way as they did already, and this is because the army is sick of war without result, and only to put the country at the mercy of the rapacious empleadas and luxurious monks.

"The monks know that they are no more wanted in the Philippines, and they asked me to help them to go away as soon as possible, and it is principally for them that I asked for the transports to the United States government, and to send them to Hongkong. The Indians will be delighted to see them go and will be grateful to the United States.

"If some chiefs of the rebellion will be a little disappointed in their personal pride, they will be convinced that it is better for them to submit in any case, for most of these chiefs prefer American authority, and they are

very anxious to know the result of the meeting of Paris. If the United States keeps the islands, they will remain quiet, but if the Spanish authority is restored in the islands, or part of them, they will attack the Spaniards, and be in constant revolt. This has been told me by Aguinaldo, Landico, Ziroma, Mabini and other principal chiefs, and repeated on Sunday, 28th of August (1898). Very respectfully,

"Andre."

When the Treaty of Peace provided as it did for the release of the friars, the retention by them of their stolen estates, and their virtual return thereby, to power, the worst element of Spanish rule was restored, to be perpetuated, according to this treaty, under American protection, as ample evidence like the following proves:

Upon page 589 of Senate document, No. 62, of the 55th Congress, Mr. Foreman testifies to that fact: "I have so far only alluded to the civil and military government, which is virtually nothing more than the executive of the ecclesiastical authority. The real rulers of the islands are the four corporations of friars, namely, the Augustinian, Dominican, Franciscan and Recoleto orders," and all authorities agree with this statement.

In his evidence presented to the Paris Peace Commission, upon page 417 of Senate document, No. 62, Gen. F. V. Greene stated that "The archbishop and four bishops are appointed by the Pope," and as they will still be appointed by him as heads of the orders, the government will remain as it was virtually, if they remain, for they will rule or ruin, as in the past.

On page 418 of Senate document, No. 62, General Greene states that "the Governor-General is the supreme head of every branch of public service, not excepting the courts of justice. How this power was exercised is shown in the hundreds of executions for alleged political offenses which took place during the years 1895,

1896 and 1897, by the thousands deported to Mindanao and Fernando Po, and by the number of political prisoners in jail at the time of our entry into Manila. On the first examination which General MacArthur, as military governor, made of the jail, about August 22, he released over 60 prisoners confined for political offenses. One of them was a woman who had been in prison for eleven years, by order of the Governor-General, but without any charges ever having been presented against her; another was a woman who had been in jail for three years, on a vague charge, never formulated, of having carried a basket of cartridges to an insurgent. * * *

"Finally the government officials of all classes refused to perform their functions. The desire of most of them is to escape to Spain. It was stated in the capitulation that they should have the right to do so at their own expense and numbers of them, as well as friars, have already taken their departure.

"The Spanish officials have intense fear of the insurgents, and the latter hate them, as well as the friars, with a virulence that can hardly be described. They have fought them with success and almost without interruption for two years, and they will continue to fight them with increased vigor, and still greater prospect of success, if any attempt is made to restore the Spanish government."

If it is true as witnesses agree that the friars have been the real rulers of the islands under the Spanish regime, then their restoration means the retention of the worst element of Spanish oppression under the protection of America.

This is what the Filipinos have been fighting against for years and they are justified in fighting against it still, and they were forced to fight against us when the Treaty of Peace became known to them, or submit to what no true American would see any one submit to.

Even the "virtuous" Archbishop Nozaleda, of Manila, whose "pastorals" had appealed so passionately to the people to arise and exterminate the American heretics, had declared as early as September 18, 1898, that "the religious orders must go," as follows:

[By the Associated Press.]

"Manila, Sept. 18, (1898).—Archbishop Dozal (should read Nozaleda), of the Philippine islands, says:

'I earnestly hope the islands will not remain Spanish, because the rebels are now so strong that such a course would inevitably cause appalling bloodshed. The reconquest of the natives is impossible until after years of the most cruel warfare. I also hope the islands will not become absolutely independent, because it is certain that dissensions will occur which will result in incessant strife and a lapse into barbarism and the natural indolence of the tropical race. The only hope is that a strong western power will intervene now. Delay is dangerous because the people are intoxicated, vainglorious and restless.

'It is undeniable that the religious orders must go, because the whole people have determined to abolish them now that they are able to render their retention impossible.'

"The total number of Spanish priests in the Philippines before the war was about 1,000, but lately every departing steamer has taken fifty or 100 of them away, and now barely 500 remain. A native priest privately says the reason the archbishop hopes for the expulsion of the friarly orders is that they have grown too powerful for him. Several Spaniards say they will refuse to remain here if Spain is reinstated in the control of the islands. Many of the Spanish soldiers refuse to serve again, and Spanish officers prefer to become American subjects.

"The annexationists have a majority of seventy-one in the national assembly, but the discussion of the subject has not been finished."

Upon page 339 of Senate document, No. 62, Mr. Wildman states in an official letter:

"As for the mass of uneducated natives they would be content under any rule save that of the friars."

According to the Associated Press dispatch just quoted, there were then only about five hundred friars in the Philippines, about half of their number having fled, which statement seems to be substantiated by the facts and evidence in the case.

Allowing only 10,000,000 population for the Philippines, there would be then only one friar for every twenty thousands of Filipinos, and yet our "government of the people by the people for the people," in order to favor one foreign friar, defrauded twenty thousands of native Filipinos, sacrificing the wishes and welfare of the 10,000,000 native Filipinos for the intrigues of five hundred foreign friars.

Any one feeling that it is impossible for a few friars to subvert the freedom of so many millions, must remember that they are doing so and have done so for three centuries.

Any one believing that it will be impossible for the friars to continue their reign of terror under the American government, must tell how it happens then that their influence has caused "Protestant" America to send an army of 80,000 men to reinstate them, when "Catholic" Spain refused to reinforce Governor-General Blanco, when he demanded 80,000 men to protect them, or their expulsion, and failing of both, resigned.

The Chicago Times-Herald published the following:

"Nothing could be more significant of the situation in the Philippines than the Manila dispatch which details a recent interview with Archbishop Dozal, the head of the Catholic church in those islands. It shows how completely the Spanish Catholics themselves have despaired of ever again holding the natives under their control. Archbishop Dozal expresses the earnest hope that the

Philippines will not be given back to Spain, 'because the rebels are now so strong that such a course would inevitably cause appalling bloodshed.' He also hopes that the islands will not be left to the rule of the insurgents, as such a course would end in 'incessant strife and a lapse into barbarism.' He says the only security for the islands now lies in 'the intervention of some strong western power.'

"As there is no western power concerned in this matter except the United States, it is to be presumed that Archbishop Dozal means this as an appeal for America to hold the Philippines. This is the same Archbishop who in last May wrote the famous pastoral letter in which he denounced the Americans, and incidentally the British, as being heretical scum, thieves, assassins, and assailants of women. At that moment the consuls of these "thieves" were holding in trust and protecting for him over $50,000,000 worth of church property. He has now evidently come to the conclusion that the Americans are about the best protectors his church can have for preserving it from the loss of all its property as well as its power. He says it is undeniable that the Catholic religious orders must go. The friars have so shamefully abused their power in the Philippines that the whole populace is determined to abolish them.

"Archbishop Dozal is aware that there can no longer be any connection between church and state under the Americans, as there was at the time when he supplemented Captain-General Augusti's bombastic tirade with one of his own, but he sees that it is better to accept reasonable rights under a just rule than to suffer the total loss that has deservedly come upon the church through the greed of the Dominicans, Franciscans, and other religious orders. It is evident that the friars had got pretty well beyond the control of the Archbishop, and that he is willing to see them go by the board, as they deserve, provided he can strengthen himself. His desire for American rule need not be regarded as anything more than an expression of self-interest, but it is just here that its significance lies. He admits that Spanish corruption, coupled with the tyranny and greed of

the friars, has defeated itself forever in the Philippines."

The Times-Herald of Chicago contains the following in an editorial of September 23, 1898, upon these points:

"It has been reported that the hierarchy would send a commission to the islands to determine upon a plan for conforming the churches to the new conditions. It was also reported that the Spanish bishops and priests would be supplanted by American prelates and priests. * * *

"That these reports are erroneous is now apparent from the statements of Archbishop Ireland, who is an acknowledged authority upon all questions pertaining to the Pope's plans in America. The Archbishop declares that no American commission will be sent to the islands, and that the present personnel of the clergy will not be disturbed. * * * Coming from so high an authority as Archbishop Ireland, the matter may have been said to have been lifted above all controversy."

CHAPTER XXXVI.

THE RELEASE OF THE FRIARS DEMANDED AND REFUSED.

Notwithstanding their brutal betrayal at Manila, and the tyrannical usurpation of power by the Washington government, and that our American soldiers "captured" such trifles as pianos, or anything else portable as "souvenirs," and bought or appropriated whatever they wanted, without always paying for it, yet at this time the Filipinos were still friendly.

To show how friendly the Filipinos were, notwithstanding they were being forced from their own capital city, Manila, to their greatest grievance, General E. S. Otis states upon page 10 of his official report of August 31, 1900, of their evacuation of Manila as follows:

"The withdrawal was effected adroitly, as the insurg-

ents marched out in excellent spirits, cheering the American troops."

Notwithstanding constant friction from causes both avoidable and inevitable, these friendly relations remained unbroken until, as General Otis states upon page 22 of this report: "During the latter part of October instructions were received from Washington directing that effort be made to secure the release of members of the Spanish clergy and religious orders who were held by the insurgent government as prisoners of war."

But about this time, as can be seen by reference to page 15 of Senate document, No. 208, of the 56th Congress, complaint was being constantly made by friends of the friars or Spanish priests as to the treatment of prisoners by the Filipinos.

These complaints were undoubtedly caused by the guilty consciences of the complainants, who knew very well what these selfsame friars and Spanish prisoners deserved, and probably feared very naturally that they would receive some such just retribution.

It is stated that the Secretary of the Navy cabled Admiral Dewey, about August 1, as follows: "Reported here that monks and other prisoners in the hands of the insurgents at Cavite are in danger of being unjustly put to death."

Then also that on August 9, the Assistant Secretary of the Navy cabled to Admiral Dewey again:

"At the instance of the French ambassador, information concerning treatment of Spanish prisoners by insurgents is requested."

Then it was that Admiral Dewey replied:

"Referring to your telegram of August 29, from my observation and that of my officers, the Spanish prisoners are not treated cruelly by the insurgents, but they are

neglected, not from design, but owing to want of proper food supply, medical outfit, and attendance."

From page 22 of General Otis' official report we quote the following to be found in a letter from him to Aguinaldo: "I believe that a vast majority of the reports of great cruelty and barbarous treatment practiced by the Filipinos toward these individuals which have been put in general circulation are untrue."

Upon page 500 of Senate document, No. 62, of the 55th Congress, is Gen. Charles A. Whittier's evidence upon this point before the Paris Peace Commissioners as follows:

"Their conduct to their Spanish prisoners has been deserving of the praise of the whole world. With hatred of priests and Spaniards, fairly held on account of the conditions before narrated, and with every justification to a savage mind for the most brutal revenge, I have heard no instance of torture, murder, or brutality since we have been in the country."

Yet to use the current expression at that time—"the wires were kept hot between Rome and Washington," with all kinds of false rumors of cruelty and outrages said to be perpetrated upon the captive friars by the Filipinos in spite of full official denials.

Archbishop Chappelle gave out the following in his answer to General Funston under date of Washington, D. C., October 23, 1899: "Every priest (with the exception of a few natives) in the island of Luzon, outside the walled city of Manila, is a prisoner of the insurgents. For the last eighteen months this state of affairs has existed, and during all this period more than 350 friars have been undergoing unheard of tortures in insurgent dungeons."

He told the truth if he intended to say that the tortures had not been heard of, for they had not, except in the falsehoods circulated by those friends of the friars, who

sympathize with them in all their villainy, robbery and oppression of the people.

But through these people, the real trouble began, as can be seen from the following quotation from the 22nd page of General Otis' report, wherein he states that—"During the latter part of October (1898), instructions were received from Washington directing that effort be made to secure the release of members of the Spanish clergy and religious orders, who were held by the insurgent government as prisoners of war." In a letter of November 2, 1898, General Otis wrote to Aguinaldo as follows (see page 22 of his official report):

"Office U. S. Military Governor in the Philippine Islands.
"Manila, P. I., November 2, 1898.

"Gen. Emilio Aguinaldo.

"Commanding Philippine Revolutionary Forces, Malolos, P. I.

"General: By direction of my government, I have the honor to present for your distinguished consideration a subject which is causing much comment and a great deal of severe criticism of the Filipino people throughout Europe and among the very large class of Catholic citizens of my own country, and that is, the retention as prisoners of war of the Spanish Catholic clergy and nuns. I believe that a vast majority of the reports of great cruelty and barbarous treatment practiced by the Filipinos toward these individuals which have been put in general circulation are untrue. Indeed, I have forbidden cablegrams prepared on this subject, which I had good reason to suppose could not be substantiated, to be sent to other countries, and I have informed the United States authorities that many rumors of this nature in circulation throughout the civilized world were greatly exaggerated. Still, however, the facts stand out pre-eminently that these individuals have suffered privations and hardships and are still held in captivity, and fabrications charging most cruel and inhuman treatment, resulting in loss of life, will continue to be spread abroad

to the great detriment of the interest and welfare of the Filipino people. I do not consider that I sacrificed in any particular the confidence reposed in me by my government in communicating to you that it has been requested by the Vatican at Rome and by many distinguished men high in the councils of nations, to employ its good offices in efforts to secure the liberty of the Spanish clergy, and of all individuals connected with religious orders now held in durance, * * * among whom are especially mentioned the Bishops of New Segovia and the nuns in the northwestern part of the Island of Luzon. It is, of course, needless for me to present to you or your able counselors by whom you are surrounded, and, indeed, it may be considered a presumption on my part to invite your attention to the fact that this clergy, and, indeed, the civil functionaries of the Spanish Government, cannot under a strict interpretation of the rules of international law be deemed prisoners of war except in certain very aggravated cases. It would require most decided action on the part of members of religious orders to place them in that category, and the seizure and retention of nuns or interference with them in the practice of what they consider their duties under their sacred religious vows is invariably looked upon with marked disfavor by all nations claiming to practice civilized warfare. All this is well known to you, and I only allude to it, to account, in a measure, for the erroneous impressions which publicly prevail regarding the humane sentiments and good intentions cherished by the Filipinos, and which are so damaging to them in securing a position as a people which they seek to invoke. You will please pardon me for this allusion, but the matter is so important to the best interests of the Filipinos, that I have taken the liberty, uninvited, to present it.

"Confident that you seek the welfare of your people, may I in that confidence ask you to use your conceded influence to correct this condition of affairs and to act with me in efforts to place these prisoners in a position which

will put an end to the acrimonious criticisms which now so widely prevail?"

In this instance General Otis seems to have been acting both as an advocate for Spanish friars, and as an adviser to the Filipinos to prove themselves fit for independence. Then he adds: "I would be pleased to receive them here at Manila and care for them while they make preparations to leave the country, as I am informed many of them desire to do. * * * Any traveling expense or cost of food required to effect their removal to this point I would be glad to meet should you desire it.

"E. S. Otis,
"Major-General U. S. V.,
"United States Military Governor in the Philippines."

The very next day Aguinaldo replied as promptly as possible to the foregoing demand as follows:

We quote from the 2nd and 3d columns of the 2nd page of the Manila Times of Wednesday, November 16th, 1898. The publication was permitted under the censorship. It is as clear and concise as could be made.

"Some ten days ago Major-General E. S. Otis sent a communication to Emilio Aguinaldo upon the subject of the Spanish prisoners in the hands of the insurgents. The following is a literal translation of the reply written by Aguinaldo and published in La Independencia, the official organ of the Filipino Republic:

'Malolos, November 3d, 1898.

To Major-General E. S. Otis, Commander-in-Chief of the American Army of occupation in Manila:

'General: I have the pleasure to acknowledge receipt of your favor of yesterday's date, and I beg to say that your remarks, far from being displeasing to me, will, on the other hand, be most useful to me, as anything that comes from one in your position and dictated by the spirit bred in a free country cannot fail to be.

'I must also bring to your notice the fact that we do not make prisoners of women and children, much less of (Sisters of Mercy) nuns. If among our prisoners there

are women or children they are there of their own will and because they are of the family of a prisoner and prefer to be with him. We are obliged to support such women and children at the cost of the Philippine treasury. This detail has not been provided for in international rules of war, but we do it from humanitarian motives.

'I am pleased to note you state that Spanish clericals and Spanish civil functionaries cannot be made prisoners of war under international law. Before answering this point permit me to observe that we have not made prisoners of any priests, except those pertaining to the regular Spanish clergy, and not of those who are simply preachers; and please let me explain this point, so that you may better understand what I mean and that a mistaken impression of it may not get abroad.

'It is true that international laws declare in a general way that clerical and civil functionaries may not be made prisoners of war, but the spirit of these same laws excludes religious sacerdots and Spanish civil functionaries in the Philippines because they are only so in name.

'To begin with Spanish civil functionaries. Permit me to point out that at the beginning of the war between America and Spain, General Augustin obliged them to carry arms, without distinction of class, and even before that, during the Philippine revolution, the Spanish civil functionaries formed armed volunteer corps, which, even allowing that they never took the field, helped the regulars in imprisoning, shooting and submitting to inhuman tortures peaceful and defenseless natives. More, I must inform you that even now in the Spanish penitentiaries and penal establishments hundreds of imprisoned and deported Filipinos are languishing, torn from their hearths and homes, on account of the suspicions of the old Spanish Government and to satisfy the wicked desires of the religious sacerdots—so-called "Ministers of Peace."

'As regards the clericals, that is, the Spanish religious

sacerdots, allow me to put before you the following for your consideration:

'First—The religious corporations in the Philippines have obtained large agricultural estates by pure cheating. In the old days the Filipinos, carried away by religious fervor, presented a portion of the produce from their land to the priests for their maintenance, but as time went on the successors of those who were maintained by the free gifts of the natives gradually made the contributions of these obligatory, taking possession of their lands to make sure of payment, and turning the lawful proprietors into tenants of theirs, the natives being afraid to rebel against the imposition for fear of the Spanish authorities, whom the priests had taken care to suborn by bribes.

'Second—According to the canonical laws of the Roman church, religious sacerdots cannot undertake the cure of souls, which is reserved solely for the secular clergy, to which the Philippine sacerdots belong. In spite of this, the Spanish priests, in order that they might hold benefices, such as positions of parish cures, have gone on cheating the Vatican and foreign public opinion, painting these towns and parishes as filled with savages, who were only managed and kept in check by the constant care and missionary efforts of the priests, or they would at once return to their ancient systems of idolatry. The Philippine sacerdots, who have tried to correct this false impression in the Vatican and in foreign public opinion, have been sacrificed under the name of disturbers of the peace.

'Third—These same priests tried to cheat the Spanish Government, making it believe they were absolutely necessary for the continuance of Spanish sovereignty in the Philippines, and even though in the end the Spanish authorities saw through their game, they shut their eyes to the truth. The gold supplied by the rich Spanish corporations made them see as the priests saw. Thus the priests, having usurped the position of those who are alone supposed to be able to cure souls, became absolute masters of the natives for a long time; they

had in their hands the lives, goods and honor of the Filipinos, and could and did do what they liked with all three. This is public and notorious, and all foreigners who know and have seen and studied Philippine matters, unanimously agree that this is true, and that the religious corporations have taken advantage of the rotten state of the Spanish Government and shut up every path to the progress and liberty of the natives.

'Having pointed out these facts to you, General, you will understand that, given the influence and the large interests that the religious corporations have in the Philippines, it would be neither just nor politic to set these priests at liberty. The archbishop, as much as the bishops, belongs to the regular Spanish clerics, and it is not right that they go on exercising the predominant power in the islands—because they might get up a counter-revolution by the aid of their gold and the fanaticism of some Filipinos who still believe that they are inspired. When the native sacerdots, unjustly thrown to one side by the Vatican, have obtained their rights and can become bishops and village cures, then there will be no danger to the public peace in setting the Spanish priests at liberty. The Spanish Government and the Vatican have shown that they do not acknowledge right and justice when their interests are at stake, and on that account the Filipinos wish to keep hold of the Spanish civil functionaries as hostages for the liberty of the Filipinos who are banished and imprisoned, and the priests for the purpose of making the Vatican acknowledge the rights of the Philippine clergy.

'And as the representative of the United States in these islands, I pray you, General, to make it known that it is not hatred nor vengeance which makes the Filipinos keep the civil authorities and the priests prisoners, but the public interest and the public peace make it necessary to do so. International laws must give way when they encounter the just claims of a country of millions of souls, because this cause is the cause of humanity, of civilization and progress. My people demand this measure and I must give them their will (wish).

'If you, General, can manage to put these feelings of my people before your government, and the foreign public opinion, and to counteract the erroneous opinion formed for want of a true knowledge of the situation, you will gain the gratitude of the Philippine people and of the civilized world. I am sir,

Your most obedient servant,
Emilio Aguinaldo.

Translations of the foregoing letter from General Otis to Aguinaldo and his answer thereto are also to be found upon pages 41, 42, 43 and 44 of Senate Document No. 208 of the 56th Congress, as well as pages 22, 23 and 24 of General Otis' official report of August 31, 1899.

In reply to Aguinaldo's letter of November 3d, 1898, declining to release Spanish monks and civil officials held as prisoners, General Otis wrote a letter to be found upon pages 44, 45 and 46 of Senate Document No. 208, and pages 24, 25 and 26 of his official report of August 31st, 1899, in part as follows:

"Office United States Military Governor
In the Philippine Islands.
Manila, P. I., November 10th, 1898.

"General Emilio Aguinaldo, commanding Philippine Revolutionary Force, Malolos, P. I.

"General—I have the honor to acknowledge the receipt of your cordial communication of the 3d instant, for which permit me to thank you.* * * I highly appreciate your expressed desire to act for the public interest, the peace of the Filipinos, and in accordance with the dictates of humanity, but you will pardon my candid confession that I am unable to comprehend the force of your remark to the effect that international law must give way before the just cause of a country of millions of souls because it is one of humanity. I fail to understand how the principles of that law can be antagonistic in any particular to the welfare of a people, founded, as they are, on the best interpretation of the law of nature which the acknowledged wisdom of ages of human prog-

ress has been able to bestow. Every independent nation claiming advanced enlightenment professes to be bound by these obligations of that law and certainly would be held responsible by the civilized world should it openly violate them. * * *

"As regards the members of the Spanish clergy, I understand you to state in substance, that they are held as prisoners of war on account of the grave offenses committed by them while Luzon was under the practical domination of Spain; that they were the primary and principal cause of the revolution which has been in progress for the past two years; that it is not prudent to set them at liberty, as they are disposed and might be able, if released, to incite a counter revolution in Spanish interests, and that they are retained in prison not only for such reasons, but also to compel the Vatican to recognize the conceded rights of the Filipino clergy which has hitherto been denied it. * * *

"I do not think that the views you advance would receive favorable general acceptance, and believe therefore, in all sincerity, that the good name, reputation, and welfare of that people would be greatly enhanced by relieving those men from the captivity which they have so long endured.

"I can only ask in conclusion that the wishes of my Government may receive more favorable consideration than your most friendly letter indicates.

"I am, General, with great respect, your obedient servant,

"E. S. Otis,
"Major-General U. S. V.,
"United States Military Governor in the Philippines."

As this ends this correspondence upon the part of General Otis it is very evident that he found the position he had taken to be utterly untenable.

In reply to the letter of General Otis, Aguinaldo wrote on November 18th a letter to be found upon pages 46, 47, 48 and 49 of Senate Document No. 208 and pages 26, 27 and 28 of General Otis' official record in part as follows:

"I have already said in my last letter that the decree of General Augustin of the 23rd of last April obliged not only the employes of the state and municipality to take up arms, but also the Spaniards born here, and that in the first epoch of the Filipino revolution they formed armed volunteer corps which, while guarding the towns, made arrests, tortured the prisoners, executed defenseless citizens, or joined the regular soldiers to fight against the revolutionists.

"General, read carefully the local papers from the time the revolution began and you will see there the proof of what I say. The pages of said papers are indisputable evidence of the military services rendered by the civil employees of the Spanish Government and the compensation received by them as premiums for their services. With these antecedents is there room for the least argument that the Spanish civil employes should not be held as prisoners?

"The same, if not worse, can be said of the priests. The latter, degrading their office, transformed from servants of the Lord to feudal lords and supported by the Spanish Government, were absolute masters of the lives, lands and honor of the Filipinos.

"It seems incredible that those who should raise their prayers to stop so much cruelty and infamy committed by the Spanish Government, those who should give themselves over to reclusion and mortification and penance for such crime, were precisely those who took part in the affairs, and with base insinuations, with infamous accusations and ideas of vengeance, increased more and more the pyre of the dead, and the defamatory charges through which were sacrificed precious and innocent lives and the honor of many citizens.

"Again, vengeance does not move me in treating these ecclesiastics as prisoners of war. I conform to the principles of international law advanced by yourself, for, apart from the abuses committed by the priests, to which I have referred in my last letter, and the facts that I add in my present one, you are informed that they have taken up arms against the revolution; as, for example,

the priests (parocos), of the town of Lipa, province of Batanzas, who made themselves leaders of volunteer corps. In Manila during the siege of the town by your forces, all the ecclesiastics, organized and uniformed, formed a part of the municipal armed guard, and all of them you may be sure have lent their directive and effective co-operation to the forces that fought against the Filipinos, not only maintaining at their expense armed bodies, but accompanying them in their expeditions as well as inciting them to battle.

"The convents have been the most impregnable defences where the Spanish combatants, together with the priests, shielded themselves in order to attack the revolutionists, and this government preserves quite a number of muskets taken from the ecclesiastics."

Archbishop Nozaleda's "pastoral" calling upon all classes of the people of the Philippines to "rise and kill the American heretics," told the tale.

"The principles of international law sustained by the most noted authors were taken into account by me when I treated as prisoners of war civil employes and the priests. Jiore, Martens, Bluntschli, and others hold that all persons, though not forming a part of the army, but who follow it to perform their pacific functions, can be held as prisoners of war. I only exempt the hospital personnel, according to the Geneva convention, provided that they take no active part in the war. * * *

"In virtue of the right of retort, during the war of North American independence, the great Washington, to avenge the shooting of an American colonel, a prisoner in the hands of the English, deemed beyond the rules of war the English Colonel Argyll, a prisoner held by the Americans. Thanks to the intervention of the Queen of France, the order was not executed. In virtue of the same right, the German generals in the war of 1870 ordered the houses in which their soldiers had been treacherously attacked to be fired and destroyed."

This letter shows how carefully they had studied Amer-

ican and European history among the Filipinos for precedents and examples.

It also shows an ability in logical argument and reasoning well worthy of the utmost respect from all intelligent people. It ends as courteously as it could:

"I close this letter, begging you to pardon the trouble that its perusal will cause you.

"I remain, your most respectful servant,

"Emilio Aguinaldo."

Following this letter, on the 28th page of General Otis' report, and the 49th page of Senate Document No. 208 of the 56th Congress, is this statement:

"An answer was drafted in part, but never delivered. It recited the fact that the discussion of the subject had reached proportions never contemplated; that I was not authorized to intercede for the release of the civil officials, and that my requests had been limited to priests or ministers of religious bodies," etc. On page 29 of his official report General Otis states: "I had been reliably informed that Aguinaldo contemplated, or had promised influential Filipinos to release the minor civil officials, but that the temper of the people was such that he could not let go the members of the religious orders held in captivity." He did let the other prisoners free as promised, a little later, as reported.

Upon pages 321 and 322 of Senate Document No. 62 is a letter from Consul Williams to Mr. Cridler of the State Department at Washington, dated Manila, P. I., March 27th, 1898, in which he writes in part thus:

"Barbarities are reported as daily practiced, such as placing prisoners and suspects in black hole dungeons in the walls of old Manila, so placed that with rise of tide prisoners are drowned, several hundred reported to have so perished. Cruelties too horrid for an official report are detailed to me every day, and it seems that the cry of outraged humanity would soon compel Spain to abol-

ish Middle Age methods of warfare. Christian nations are such only in name when such atrocities as daily blacken the calendar are known to be perpetrated here and no effort made to protect the weak. There is to-day no Christian nation—policy and mock diplomacy govern all; the vilest cruelties of war are added to the mangling of old men, women and children to make full the measure of iniquity.

"The American Indians would not permit one of their tribes to practice such barbarities. Why should so-called Christian nations decline to call a halt upon Spanish outrages? Oscar F. Williams,

"United States Consul, Manila."

We could quote many more official letters telling of these horrors, but we believe this one will be sufficient to confirm Aguinaldo's statements as to cruelties.

An Associated Press dispatch dated Washington, February 10th, 1899, states the following concerning that matter:

"From letters written to Major-General Otis by Aguinaldo, obtained to-day from Senor Luna of the Filipino junta here, and a brother of Aguinaldo's minister of war, it appears that General Otis threatened Aguinaldo with arrest if he persisted in his refusal to release Spanish civil functionaries and monks held prisoners by the insurgents. General Otis advised Aguinaldo to surrender these people, and when Aguinaldo wrote explaining his reasons for holding them, General Otis made a strong request. Aguinaldo refused to comply and then General Otis made the demand for the release of the prisoners, and threatened to arrest Aguinaldo if he refused."

The contest in this case reveals the Filipino position clearly.

On page 29, of General Otis' official report, may be found a reply which he had prepared in answer to Aguinaldo's letter of November 18th, 1898, concerning the holding of the Spanish priests and friars as prisoners of

war, in which General Otis stated his understanding of the facts then as follows:

"It is understood to be the desire of the priests to return to Spain and not linger in the islands longer than is absolutely necessary, and it is conceded, I presume, that, removed from the country, they will be powerless to aid Spain in its further efforts to crush what it is pleased to denominate a powerful rebellion."

This statement shows that General Otis had no idea at that time that the friars were to remain in the Philippines, but on the contrary, that they were only too anxious to escape from the islands, and the just vengeance of outraged humanity which they so well knew they merited.

At the time that the Peace Commissioners for the Paris Conference were being selected and plans therefor formulated; Mr. Murat Halstead was visiting Manila and the Philippines, and reporting his impressions and experiences through the public press in letters of exceeding interest. From one of which we quote the following:

"The General's house was about as solid a structure as earthquakes permit, its roof of red tile instead of the usual straw. His rooms were in the second story, reached by a broad stairway, at the top of which was a landing of liberal dimensions and an ante-room.* * * We were soon admitted to an inner room with a window opening on the street, and were told that the General would see us directly. Meanwhile well-dressed ladies of the General's family passed through the audience room from the General's personal office to the living rooms, giving a pleasant idea of domesticity. The door opened and a very slender and short young man entered with a preoccupied look that quickly became alert. An attendant said in a low voice, 'General Aguinaldo.' He was unexpectedly small—could weigh little over 100 pounds—was dressed in pure white and his modesty of bearing would have become a maiden. The first feeling was one of compassion that one with such

scant physical resources should have to bear the weighty responsibilities resting upon him." * * *

"My first point in talking with Aguinaldo was that the people of the Philippines ought to be strongly represented in Paris, and the reasons were briefly presented, the foremost being that they sought independence and should be heard before the commission, by which their fate would be declared for the present, so far as it could be, by a tribunal whose work was subject to revision." * * *

"I turned the conversation at this point to the main question of the future government of the Philippines, and inquired what would be satisfactory to the General, and got, of course, the answer, Philippine independence." * * * "His words were equivalent to saying, his counselors must, in all matters of moment be consulted. It came to the same thing at last as to his commissioner or commissioners to Washington and Paris, one or both, and he introduced the purpose of having a congress elected to assemble at a railroad town—Morales, about fifty miles from Manila." * * *

"The action of the insurgents in removing their headquarters, or their capital, as they call it, to a point forty miles from Manila proves that they have come to an understanding that the soldiers of the United States are not in the Philippines for their health entirely, or purely in the interests of universal benevolence." * * *

Lest any persons may be deluding themselves with the thought that the trouble between the friars and the Filipinos as led by the Freemasons from the first, and later on by their fellow fraternity, the Katipunans, was not well known to our government at Washington at the time of the Paris Peace Commissions' deliberations, we will quote a statement made before that time.

Hon. Murat Halstead, having urged Aguinaldo to send envoys to Paris and Washington, to represent his

people there, asked him, as the head of the Filipino government, what they wanted to have done with the priests.

Mr. Halstead's letter, published far and near in papers of September 29, 1898, contained these statements:

"They (meaning Spanish priests), at least, have no hope of security if the Spaniards should regain the mastery of the islands."

As to Aguinaldo's reply when asked what the fate of the priests would be if it devolved upon the Filipinos to decide, Mr. Murat Halstead wrote as follows:

"I give the words of the interpreter:

"The General says the priests to whom objection is made, and with whom we have a mortal quarrel, are not our own priests, but the Spaniards and those of the orders. We respect the Catholic Church. We respect our own priests, and, if they are friends of our country, will protect them. Our war is not upon the Catholic Church, but upon the friars, who have been the most cruel enemies. We cannot have them here. They must go away. Let them go to Spain. We are willing that they may go to their own country. We do not want them. There is no peace until they go."

"I said that my information was that the objectionable orders expressly proscribed by the insurgents were the Dominicans, Augustines, Franciscans and Recollects, but that the Jesuits were not included. This was fully recited to the General, and with his eyes closing and his mouth whispering close to the interpreter's cheek he gave his answer, quickly rendered:

"'The Jesuits, too, must go. They also are our enemies. We do not want them. They betray. They can go to Spain. They may be wanted there, not here; but not here, not here.'"

In the same article Mr. Halstead stated: "I was impressed that the eviction or extermination of the Spanish priests was one of the inevitable results of Philippine independence—the first thing to be done." And he

stated also: "Two hundred and fifty of them sought in vain to get passage to Hongkong on one boat." Showing how well aware they were of affairs. American intervention was then their only hope.

CHAPTER XXXVII.

TREATY OF PEACE AND TITLE TO THE PHILIPPINES.

Although, as advised by Americans, among whom were Major-General Wesley Merritt, at the time our Commanding General or Governor General of the Philippines, and Consul Oscar F. Williams, the only representative of the United States civil government in the Philippines, Aguinaldo sent commissioners both to Washington and Paris to represent the Filipinos, they were ignominiously ignored.

No grosser violation of justice could be imagined, and Agoncillo filed a protest on behalf of the Filipino people.

They were at once notified with the rest of the world, upon the completion of the treaty, of the clause requiring the release of the Spanish friars, as follows:

[By the Associated Press.]

"Paris, Nov. 29.—As the result of the work of Mr. Moore and Senor Ojeda, the draft of the articles embodying the protocol agreements was completed this evening. It will be presented to the two commissions to-morrow, in the morning, at their separate sessions, and in the afternoon at the joint session, when it will receive final consideration. There will be little delay on these articles.

"Mr. Moore will also submit to-morrow to the United States commissioners the subjects to be presented to the Spaniards for negotiations. These, for convenience and greater dispatch, are being drafted into the form of articles.

"The release of the insurgent prisoners held by Spain will go into the protocol agreements, it having been already agreed that Spain is to release them on the United States undertaking to secure the release of the Spanish prisoners in the hands of Aguinaldo. This question is so intimately related to the peace treaty that it has been removed from the subjects that are matters of negotiation and has been embodied in the articles containing the protocol agreements."

That clause alone would have forced the war which followed.

The following are portions of a few of the articles in this "Treaty of Peace" between the United States and Spain referred to:

"Article 1. Spain relinquishes all claim of sovereignty over and title to Cuba." * * *

"Article 2. Spain cedes to the United States the island of Porto Rico and other islands now under Spanish sovereignty in the West Indies, and the island of Guam, in the Marianas or Ladrones."

"Article 3. Spain cedes to the United States the archipelago known as the Philippine Islands," etc.

Article 6 forms a mutual agreement whereby Spain and the United States are to release all prisoners of war taken by them, or in the hands of insurgents, both in Cuba and the Philippines, including, of course, the Spanish friars in the Philippines held by the Filipinos.

Article 3 of the Treaty of Peace concludes with this inexplicable and unwarranted clause:

"The United States will pay to Spain the sum of twenty million dollars ($20,000,000) within three months after the exchange of the ratification of the present treaty."

Thus the victorious country appears in the absurd attitude of paying an indemity to the vanquished, which could only be justified upon the ground of some acknowl-

edged injustice in action, but, possibly, as an explanation, which does not explain the unexplainable, we find the following touching on this point, upon page 210 of Senate Document No. 62, part 2:

"The American Commissioners are authorized to offer to Spain, in case the cession should be agreed to, the sum of twenty million dollars ($20,000,000), to be paid in accordance with the terms to be fixed in the treaty of peace." Was it a bribe?

So we appear to have paid Spain $20,000,000 for a title to a land which she did not possess, and could not deliver, her only claim to which had been founded upon bloody conquest, or "criminal aggression" according to our President, already cut off by the repossession of their own land by the Filipinos, fighting, as the Cubans fought, the same foe, for the same reasons; freedom from civil and religious tyranny; and as our forefathers fought before us for independence.

In other words, we bought no better title to the Philippines than Spain possessed, that of "criminal aggression," a war of conquest, "contrary to our code of morals," according to McKinley.

The title to the Philippines which Spain received from the Pope was as baseless as would be such a title to the moon. Aside from that all the title to the Philippines which Spain possessed, at any time, was based upon bloody conquest only, or to use the apt words of President McKinley, "forcible annexation that cannot be thought of," "that by our code of morals would be criminal aggression."

The title of Spain to the Philippines had been forfeited by the same sort of conquest, or claim, to the Crown of England, in 1762, and the nonpayment of the redemption price, or promised ransom, of $5,000,000, for

whatever right, title or interest she may then have had in them, whether real or imaginary, by such right, is in reality thus vested in Great Britain still, if any right can accrue from such "criminal aggression."

As the Philippines and California were both dependencies of Mexico, and as the title to California was lost to the Spanish Crown when Mexico freed herself from Spanish oppression, so some claim, that both actually and technically the legal title of the Crown of Spain to Mexico, California and the Philippines ceased simultaneously.

Upon pages 45 and 46 of his official report of August 31, 1899, General Otis incorporated a letter written by him on October 31, 1898, to certain foreign merchants in Manila who had complained of the interruptions to trade at that time.

On page 46 he referred to the Spanish government in the central Philippines as "A government almost in extremis mortis as certainly the Spanish Government in the central Philippine Islands must be considered to be at present." Months before that, as already quoted, according to General Anderson, "We held Manila and Cavite. The rest of the island was held not by Spaniards, but by Filipinos. On the other islands the Spaniards were confined to two or three fortified towns. At the time referred to we had no claim to hold by purchase, for we had not then received Spain's quit claim deed to the archipelago."

So whatever so-called right, title or claim, whether real or imaginary, just or unjust, either of them or any others, may have ever held in the past, by any so-called right of conquest, had been completely abrogated by the subsequent repossession of their own native land by the

Filipino people at the cost of priceless blood, untold agony, and countless treasure.

But aside from or in addition to all this fallacy of title came that fatal defect, or flaw, or error as any one may choose to call it, to which that worthy Spaniard referred when he spurned the offer of $20,000,000 for the Philippines, which was really a mere mask for robbery, or only an apology for a great international, if not illegal, game of hold-up, with this ringing and deserved rebuke:

[By the Associated Press, Paris, Nov. 22nd, 1898.]

"Suppose," said the speaker in question, "that Spain says to the United States we are exhausted. We have no funds with which to continue the war. We do not want to continue it and we cannot. You serve us with an ultimatum. We must submit to your power. Prepare your treaty and when you want us to sign we will sign. We must bend to physical force.

"You will have the Antilles and you will possess the Philippines as a conquest from a helpless people. We yield, but we decline $20,000,000 for property on which our valuation was not asked nor respected. You have your will. We trust you will not continue the war upon our helplessness because, forsooth, we decline your $20,000,000. Surely this waiver by us of your money will not provoke a further use of arms against Spain.

"We sign, we cede, we are dumb. It is finished and we may be permitted to retain the privilege of assuring our people and our national creditors that we at least have not stolen and resold territory we had pawned."

Had we been half as frank, as we were unfair, or as honest in profession as we were dishonest in dealing, it might not have seemed quite as disgusting in history as our cloak of "humanity"—with which we tried to cover our hypocrisy, or our pretense of Good Samaritanism in behalf of robber politicians, financiers and friars.

When we proved false to our noble professions of hu-

manity or philanthropy, and followed the lead of leeching friars and vampire politicians, turning our crusade for freedom in Cuba into a bloody war of conquest in the Philippines, we fell from the heights of a heavenly mission and plunged with American mercenaries into the depths of a hellish greed, that would drag any nation, no matter how noble in its instincts or how lofty its intentions, down to the deepest disgrace.

Mr. Lincoln must have had a prophetic vision when he spoke the following words in Springfield, Ill., on February 22, 1860:

"He is a great friend of humanity, and his desire for land is not selfish, but merely an impulse to extend the area of freedom. He is very anxious to fight for the liberation of enslaved nations and colonies, provided always they have land, and have not liking for his interference. As to those who have no land and would be glad of help from any quarter, he considers they can afford to wait a few hundred years longer. He knows all that can possibly be known; inclines to believe in spiritual rappings (who blames Providence?) and is the unquestioned inventor of 'Manifest Destiny.' ('Destiny determines duty.') His horror is for all that is old, particularly 'Old Fogy,' and if there be anything old which he can endure it is only old whisky and old tobacco." —(Canteens and cigars.)

Destiny does not determine duty, as Mr. McKinley declares. Duty determines destiny, or it ought to. Do right and all will be right. Do wrong and all will go wrong!

CHAPTER XXXVIII.

FILIPINOS RESENT AMERICAN FRIENDSHIP FOR FRIARS.

General E. S. Otis, on page 164 of his official report as United States Military Governor of the Philippines, dated Manila, August 31, 1899, after reviewing the operations in those islands for the preceding year, in summing up the situation near the close of this document, declares:

"The disaffected element of the population, or the emissaries of Aguinaldo's government, contend that the United States has given nothing substantial as yet in response to its administrative promises. The archbishop, they declare, still holds political sway, the friars have not been driven out nor killed, the Spaniards have been continued in office, the chief representative of United States authority here (who has never witnessed Roman Catholic ceremonies a dozen times in his life), is an ardent Romanist and draws inspirations from the droppings of the Roman Catholic sanctuary, as set up in the Philippines. Remove these abominations, they say, and we will willingly accept United States protection and supremacy."

This is the testimony of our first Governor-General of the Philippines after the Treaty of Peace had provided for the protection of the friars by our army and navy. This official statement is the clue to the situation there.

Upon page 590 of Senate document No. 62, Mr. Foreman's statement regarding the rebellion of 1896 may be found as follows: "The movement had for its object (1) the expulsion of the monastic orders;" then he goes on to give other reasons for the uprisings, but this was the first and foremost reform demanded, the national issue. General Otis' official report confirms Mr. Foreman's evidence, as does every demand made by the Filipinos since that time.

The first Philippine issue is virtually then, whether the Spanish friars should return to Spain with the other representatives of Spanish oppression, or be reinstated by the American Government against the will of the Philippine people by state intervention contrary to constitutional statutes. The first amendment to the Constitution reads: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."

Almost the entire Catholic population of the Philippines have protested against the return of the Spanish friars to their former parishes, backed by American bayonets.

To show how the Filipinos feel in regard to the attitude of our government upon this, to them, all important issue, we quote the following:

"Copyright, 1899, by the Chicago Record.

"Paris, May 23.—A Manila correspondent of Le Temps says in to-night's issue: "The intimate relations between Gen. Otis and Archibshop Nozaleda are in the highest degree irritating to the Filipinos, who believe that this means that if the Americans triumph the religious order will again gain a foothold in the archipelago. Spain largely owes the loss of the Philippines to this prelate."

"Copyright, 1898, by the Chicago Record.

"Paris, June 9.—I have already called attention once or twice to the use made by the European Filipinos against the Americans of the pretended good relations between the United States and the religious orders in the Philippines. Agoncillo, who is still in Paris, says on this point:

"A campaign on the part of the United States in favor of so-called religious liberty in the archipelago is as impolitic as it is foolish. There is no danger on this score. We simply want the monks to pay their taxes

like everybody else. We struggled against Spain for the very purpose of escaping the tyranny of these priests."

To substantiate the foregoing statement we quote the 5th Article of the Constitution of the Philippine Republic, adopted at Malolos, by their Constitutional Assembly on January 21, 1898, as follows: "The state recognizes the equality of all religious worships, and the separation of church and the state." Page 108 of Senate document No. 208, records of the 56th Congress.

"[By the Associated Press.]

"Manila, July 23, 1899, 6:15 p. m.—A Filipino priest named Gregorio Agripay, with the insurgents, is trying to lead a movement for the independence of the church in the Philippines from the Spanish priesthood. He has issued a proclamation declaring himself the vicar general of all the Filipino priests in the districts outside of American control on the island of Luzon, and is inciting the priests to disobey the regulations of the church and brotherhoods. The archbishop of the district has issued a bull excommunicating Agripay, and this action has increased the feeling between the Filipinos and the church.

"The Dominican friars have begun the publication of a newspaper under the title of the Libertas, for the purpose of defending the brotherhood."

On page 164 of his official report of August 31, 1899, General Otis, after referring to what he terms "the disffected element" among the Filipinos, states in summing up as follows:

"Secretly these same critics assert that these friars and Spaniards render valuable aid to the insurgents' cause in many ways and the number of Spaniards officering their troops is strong proof that their assertions are correct."

However that may be, evidently the Filipinos felt that General Otis was a friend of the friars, and as such, a foe of theirs, as can be seen from the following dispatch:

"Copyright, 1899, by The Chicago Record.

"Madrid, Oct. 2.—According to dispatches from the Philippines, Filipinos who have returned to the interior from Manila declare that General Otis is a warm friend of the Spanish archbishop of Manila, and that by allowing Spanish priests to preach against Protestants and Protestantism he encourages the natives and discourages the American soldiers."

As he represented the American government, it was perfectly natural that they should hate it, as friendly to their foes.

On August 10, 1899, Archbishop Ireland, upon his return from Europe, said in a press interview for publication:

"I found that the Roman Catholics in Europe believed the interests of the church would be much better guarded in the Philippines by an American than by a native government, and that it was considered to the best interests of the church that this country speedily settle its troubles there and establish a stable government. This country must settle that difficulty with haste, however, for the sake of the good opinion of Europe. I came home with the idea that unless we were speedily successful there, Europe would hold that we did not know how to handle our outside possessions. The fact that we have not been able to release the Spanish prisoners held by Aguinaldo has caused a bad impression."

So it would seem then that this war was being fought for "the best interests of the church," in general, and the freedom and benefit of the friars in particular.

From the Chicago Record of Monday, August 21, 1899, we quote the following as authentic upon our subject:

"Jacob Gould Schurman, United States commissioner to the Philippines, arrived in Chicago yesterday morning from the islands of which he has just completed a six

months' study at the instance of President McKinley. In his apartments at the Auditorium yesterday he said:

"So far as the results of my official negotiations with the representatives of Aguinaldo or other Filipino officials are concerned, I am not at liberty to talk of them till I have made my report to the President. Concerning the islands in general, however, there is much to be told. In my opinion the rebellions the last of which we are trying to suppress were due in the first place to several causes, the principal of which were the tyranny of some of the religious orders, the exercise of arbitrary power by the governor-generals and the delay and corruption of justice. In these matters the Tagalos suffered most, because they were most numerous in the districts near Manila, where these abuses were most prevalent.

"I am credibly informed that the practice of bribery was so prevalent that justice could not be obtained and that governor-generals have been accused. Any Tagalo who was considered a dangerous character or who was designated as such could be deported and had no redress. Tyrannical Spanish priests who were taken prisoners are now paying the penalty for their treatment of the Tagalos by being subjected to the greatest indignities."

It is to be seen at a glance over Dr. Schurman's statements that they fully confirm those of our Roman Catholic authority, Mr. John Foreman, from first to last, giving to them the seal of official information from the Philippine Commission. Thev have since become of record officially.

CHAPTER XXXIX.

INTERESTS OF THE ROMAN HIERARCHY IN THE ISLANDS.

That the Roman Catholic hierarchy has taken a very active interest in our Philippine affairs cannot be questioned, in the light of the following:

[Special Cable to the New York Journal and the Chicago Tribune.]

"Rome, Aug. 27.—Pope Leo is deeply concerned about the war in the Philippines, and has communicated his anxiety to the Rev. Father Reaney, chaplain of the Olympia. He expressed a strong desire to see peace established between the United States and the natives, and said that he contemplated the opening of negotiations with the United States government with a view to regulating the position of Catholics in the Philippines.

"We have a firm hope," he said, "that the Philippines will enjoy prosperity under the protection of the United States."

From The Detroit Evening News, September 21, 1899.

"Washington, Sept. 20.—Cardinal Gibbons had half an hour's conference with the President to-day. Further than to admit that the conversation related to the situation in the Philippines, Cardinal Gibbons declined to state. It is known that the cardinal came by appointment. A few of the Catholic clergy have been much exercised by the reports of destruction of church property in the Philippines by American soldiers, and it is presumed this, together with other subjects relating to the Catholic church in the Philippines, was discussed.

From the Chicago Tribune, December 27, 1899.

"Washington, November 27 (1899).—Cardinal Gibbons has decided to take a house in Washington for the winter, and his arrival is anxiously awaited by the Roman Catholic circle, which embraces two members of the Supreme Court, several Senators, a sprinkling of Representatives, and a large number of diplomats. It seems to be generally understood that the Cardinal's decision to spend a season in Washington is not entirely due to social reasons, but it is believed to be the beginning of a vigorous campaign to preserve to the church some of its exemptions and privileges in Porto Rico and the Philippines. It is admitted on all hands, of course, that church and state will have to be severed in the new

colonies, but the problem of how to do this fairly is a perplexing one.

"The Catholic church has been intimately connected with the Spanish crown for centuries, and the Catholic missionaries who accompanied the old conquerors laid the foundations for vast temporal possessions, so that the church has at stake great interests, even in the way of dollars and cents. Several of the American prelates believe that the church will prosper more from voluntary benefactions than from the old system of legalized contributions. They are chiefly concerned about the possible interference with vested interests and old titles to actual holdings rather than revenues. Cardinal Gibbons' mission, therefore, is supposed to be to keep a sharp eye on the progress of legislation as far as it relates to the Philippines and Porto Rico, and even to Cuba as well, for it is admitted the United States will exercise a military protectorate over that island for an indefinite time, and the rights of the clergy there are a matter of history. In the Philippines the insurgents have already pronounced against the monastic orders, and as for the Cubans they were formally denounced by the church with bell, book and candle. The result is that the churchmen depend more on the liberality of the Americans than on the waning loyalty to the church of the natives of the captured islands.

"It is admitted by members of the administration that the disposal of the church property and the peaceful severance of its antiquated privileges and immunities without injustice will be one of the most serious and possibly the most hotly contested questions to come up before Congress."

"Copyright, 1899, by The Chicago Record.

"Rome, December 11.—I am informed on excellent Vatican authority that Pope Leo will strongly support the protest of the American episcopate to President McKinley against the spoliation of Roman Catholic churches in the Philippines by American soldiers."

For those interested in this issue we quote the follow-

ing, from the proclamation of Major-General Wesley Merritt, issued upon the occupation of Manila by the United States forces, August 14, 1898, and published as widely as possible in accordance with the directions of the President at Washington:

"VI. All churches and places devoted to religious worship and to the arts and sciences, all educational institutions, libraries, scientific collections, museums, are so far as possible to be protected. * * * Severe punishment will be meted out for all violations of this regulation."

This proclamation may be found in full upon pages 86 and 87 of Senate document 208, of the 56th Congress, and in this connection we ask attention to the following to be found in a letter from General King in the Chicago Record, of May 13, 1899, which may put a different phase upon this particular question in the minds of some:

"He implored us to respect the holy character of his innumerable churches, and he made the very altar his arsenal—stored his Mausers and cartridges under the image of the crucified Savior and crammed the church itself with fighting men when the hour of outbreak came. Dozens of our wounded, drifting back to the hospitals, and of our officers and orderlies riding to and fro among the buildings they had preserved and protected were shot down from within the walls of the sanctuary."

It is remarkable that while his holiness is ready to protest against the desecration of church edifices by the United States troops, he has never been heard to utter one word of protest against the outraging of humanity by the Spanish friars for the past three centuries.

The violation of woman's honor and the abrogation of human rights are believed to be far more grievous in the eyes of God, than the desecration of any temples, convents, or monasteries of wood or stone, and as to the

latter we call attention to Aguinaldo's letter to General Otis of November 18, 1898, in which he wrote, in part, as follows, in reply to the assertion that the friars could not be held as prisoners of war in accordance with the requirements of international law:

"In Manila during the seige of the town by your forces, all the ecclesiastics, organized and uniformed, formed a part of the municipal guard, and all of them, you may be sure, have lent their direct and effective co-operation to the forces that fought the Filipinos, not only maintaining at their expense armed bodies, but accompanying them in their expeditions, as well as inciting them to battle. The convents have been the most impregnable defenses where the Spanish combatants together with the priests shielded themselves."

In the Manila Freedom of July 14, 1899, at the head of the "Local" column, on the 8th page is the following statement:

"It is said that the authorities will soon commence an official investigation of the land titles held by the different religious orders in the archipelago."

A little later appeared the following press dispatch:

"Copyright, 1899, by The Chicago Record.

"Manila, September 18.—The Filipinos are circulating petitions for signatures which are addressed to President McKinley and which ask him to expel the friars and the archbishop of Manila from the island. The Filipinos claim that the presence of the churchmen is a menace to their interests."

Then this followed:

(By the Associated Press.)

"New Orleans, La., September 25, 1899.—Archbishop Chappelle of New Orleans has been officially notified by Cardinal Rampolla that Pope Leo XIII. has appointed him apostolic delegate for the Philippines. The new and responsible office has been conferred on the archbishop

by the pope of his own movement and has come as a surprise to the archbishop. He will still remain apostolic delegate for Cuba and Puerto Rico as well as archbishop of New Orleans."

Still later by the Associated Press the following announcement was made:

(By the Associated Press.)

"New Orleans, La., October 11, 1899.—Archbishop Chappelle, papal delegate to the Philippine islands, tonight gave out his first interview regarding his important mission. 'I have talked over my mission thoroughly with President McKinley," he said, "and we understand each other. My errand is one of pacification. I hope to accomplish what the army of the United States has failed to do—to bring peace to the islands. I am hurrying the arrangements for my departure regardless of all else, and will leave at the earliest possible opportunity. I feel that I will be successful in what I am going to try to accomplish.

" 'I have received no notification that confiscation of church property in the islands is intended. The property of the church in the Philippines is private property, as much so as the possessions of any individual citizen of the United States. This talk about superfluous holdings amounts to nothing. This government is in possession of my plans and I will work in accord with the government.' "

We wish to call attention to a few facts as announced in the following press dispatches of import to all interested:

(By the Associated Press.)

"San Francisco, Cal., December 3.—Mgr. Chappelle, archbishop of New Orleans and apostolic delegate to Cuba, Puerto Rico and the Philippines, arrived here to-day, en route to Manila, where he goes to arrange church affairs to conform with the change of government in the Philippines. He will sail on the transport Sherman, which is scheduled to leave next Tuesday.

"Mgr. Chappelle will be accompanied from this city by Chaplain W. D. McKinnon."

The following taken from the Chicago Tribune of April 1, 1900, was dated Washington, D. C., March 31, 1900, and may be of interest to many:

"General Otis to-day advised the War Department that Major George O. Kirkman, of Illinois, has been court-martialled and dismissed from the army. Kirkman, who was a major of the Forty-ninth Infantry, was charged with insulting Archbishop Chappelle, when under the influence of liquor, while the archbishop and Major Kirkman were crossing the Pacific on a transport about three months ago. According to this story, the major hung his blanket out to air so that it obstructed the view from the archbishop's window. The archbishop is said to have protested against this discourtesy and complained that his light and air were cut off, and, as the story goes, Major Kirkman replied in strong language that it was no concern of his whether the archbishop was made uncomfortable or not. Other slights and insults, it is asserted, according to the story, were given by Major Kirkman, which the archbishop bore without complaint on the way across the ocean. On reaching Manila the priest was met by several officers, who invited him to proceed by steam launch to the city.

"It seems this precedence astonished Kirkman, who had not been aware that the duties of the archbishop were official. Evidently the insult was reported to General Otis and the court-martial followed."

This is not the first nor the only instance where a federal officer has fallen before the wrath of the friends of the friars, whether innocent or not.

We find the following in an editorial of The Manila Freedom for August 2, 1900, regarding this affair: "One of the last acts of the late Congress was to restore George W. Kirkman to his rank in the regular army, that of Captain. * * * His gallant services at El Caney,

and his previous good character helped to win the day for him. * * * The act provides for rank, pay and allowance from the date of his dismissal, and it is just." We know nothing of the merits of the case personally.

From mid-ocean the following special came to "The Chicago Record," concerning Mgr. Chappelle, en route to the Philippines:

"Honolulu, January 1, via San Francisco, Cal., January 8.—When Archbishop Chappelle, apostolic delegate to the Philippines, passed through here on the Coptic for Manila, it was stated by passengers who were on the vessel with him and who stopped off here, that his mission was not alone a spiritual one, but that he went to adjust on behalf of the church the question of land titles and church property titles under the new regime. The precise question he is to settle is said to arise out of the claim of the church to an original fee simple title to all of the land in the Philippines derived from grants made in aid of missionary work by sovereigns of Spain centuries ago.

"As a compromise and settlement of these claims it is said that the archbishop has an agreement with President McKinley whereby, in consideration of $20,000,000 worth of property to be selected by the archbishop for which a clear and unincumbered title is to be given by the United States, the church is to waive all claims to title to any other property or land in the Philippines. The archbishop is to select the property he wants the church to retain.

"On account of the existence of the bubonic plague in Honolulu the Coptic did not come into the harbor nor did the archbishop or any other through passengers come ashore, so there was no opportunity to verify these statements as to the archbishop's mission from his own lips."

The day after came the following from Manila:

"(By the Associated Press.)

"Manila, January 2, 6:45 p. m.—Archbishop Chappelle, the papal delegate to the Philippines, arrived here to-

day on the United States transport Sherman, which sailed from San Francisco, December 8. It is said that the friars are striving to secure Mgr. Chappelle's ear for the purpose of securing better protection for individual interests. The arrival of the papal delegate directs attention to the question of the church and the brotherhoods in the Philippines, including the matters of deciding the brotherhoods' claims to real estate and other property of the church receiving state support and of the re-establishment of Spanish curates in native parishes.

"By the appointment of Mgr. Chappelle as Archbishop Nozaledas' successor the Filipinos and Spaniards feel that steps will be taken in these momentous matters which may bring infinite good or evil to the islands. Consequently, Mgr. Chappelle's actions will be closely watched and fully discussed.

"Revolutionists having started the rumor that Mgr. Chappelle intends eventually to recommend the appointment of Father McKinnon as archbishop of the Philippines, the latter's defense of the brotherhoods in the American newspapers has been translated and circulated among the natives for the purpose, it is declared, of showing that Father McKinnon will support the brotherhoods if he is selected."

In this same connection the following statement was made public in The New Orient of Manila, November 11, 1899, concerning Father McKinnon, the first American Superintendent of Education, Charities and Cemeteries in the Philippines, and the feeling of the Filipinos in regard to him and his rumored candidacy for the archbishopric of Manila:

"The Rev. Father McKinnon, who did signal service for the Americans in Manila, while chaplain of the California regiment, is apparently a candidate for the Manila archbishopric, which will be left vacant when the present incumbent, Dr. Nozaleda, departs for Spain, as announced some time ago through the columns of the press.

"Agoncillo, the foreign emissary of the Philippine republic, is going to Rome to file a protest against the appointment of Father McKinnon. Agoncillo desires to designate a prelate for the Manila diocese. It is very probable that Agoncillo will not receive a hearing from the Pope. All his missions so far to the various capitals of Europe have been abortive, and his present task will not affect the result."

CHAPTER XL.

EDUCATIONAL AFFAIRS IN THE PHILIPPINES.

We call attention of all interested to the following official statement concerning education in the Philippines:

On page 152 of his official report of August 31, 1899, General Otis states in regard to education:

"The higher education which the islands have hitherto enjoyed, as well as that of a minor character, has been entirely under the control of the religious orders and has centered in Manila.

"The Dominican order, rich in landed estates, acquired through a series of years, inaugurating its educational policy under royal assistance, money contributions and decrees when the educational field was entirely in the possession of the clergy, and seizing on by degrees to the educational institutions and scientific schools organized by the Jesuits under royal protection and conducted with funds from individual testators after that order had been driven from the islands, built up the University of Manila, and gradually incorporated in it these Jesuit foundations. Great effort was made to sever them from Dominican authority by recent Spanish statesmen of advanced ideas, but without success, and now the leading Filipinos demand that severance and a return to state supervision. Much time and labor in historical research has been extended by Lieutenant-Colonel Crowder of the law department in the investigation of these matters, and his able reports of past and present conditions and

legal conclusions derived therefrom has so presented the subject that radical action can be taken in some instances, and has been determined upon. The archbishop of Manila, who I am informed is a member of the Dominican order, has served parol notice that he will strenuously oppose such action, and has been invited to submit his protest at an early date."

General Otis was free to refer to the fact that the religious orders have overruled education in the past, but he was silent as to the appointment of a priest favoring the friars as superintendent of public schools, charities, cemeteries, etc., in Manila.

To illustrate the situation, we quote again briefly from Mr. Sargent's reference to education in the Outlook as follows:

"Their education included those branches only, which were taught at the schools conducted by the priesthood at the capital towns of the provinces, and was of rather an impracticable nature. The Spanish language, Spanish history, church history and the dead languages evidently formed its leading features." * * *

"The great mass of this population has been kept in an unenlightened state by deliberate legislation, which has effectually deprived them of every possible opportunity for advancement. Those who have acquired education have acquired it at an extravagant cost that has placed it hopelessly beyond the reach of all but the wealthy."

To be fair to the facts in the case, we wish to state that the agitation against the clerical control of educational affairs in the Philippines has caused a hopeful change in that regard, but this has brought out the most bigoted protest from friends of the friars.

One circular sent out by their instigation in the name of German Catholics of Michigan reads as follows:

"We condemn as unnecessary, imprudent and brutal,

the imposition of our Godless public school system in the islands of Cuba, Porto Rico and the Philippines." * * *

This is the very height of hypocrisy for the representatives of the very church which has shut the Bible out of all our American schools, and made them the "Godless" institutions they are, to turn and condemn others for their own wickedness.

But they go much farther and add:

"We consider and condemn the action of Congress dictated by and passed in the interests of certain sects, by which all government support has been withdrawn from the Catholic Indian schools, which alone have proven their fitness to civilize the redman, as a breach of the nation's plighted word and high-handed and ignorant measure of crying injustice against the Catholic Indians, to whom these funds rightfully belong by virtue of the treaties entered into between them and the government, based upon the concessions of land made to the Republic."

This is nothing more nor less than a bold demand for barefaced robbery, for if, as it acknowledges, the funds they call for "rightfully belong" to the Indians, these sectarians have no right to them whatever, and Congress does right to stop their robbery.

They are trying to force upon the United States of America the same system that has ruined Roman Catholic countries, including Spain and the Philippines, and seem determined to rule or ruin our Republic.

In this connection it is instructive to recall the fact that prior to 1896 the following declaration formed one of the planks in several Republican national platforms:

"We reaffirm the declaration of the platform of 1876:

"The public school system of the United States is the bulwark of the American republic, and with a view to its security and permanence, we recommend an amendment

to the Constitution of the United States, forbidding the application of any public funds or property for the benefit of any schools or institutions under sectarian control."

It was proposed to reaffirm this principle in the platform of 1896, but in June a St. Louis Globe dispatch stated as follows:

"The following telegram was received by Chairman Carter of the National Committee from Archbishop Ireland:

"To Thomas H. Carter, National Committeeman, St. Louis, Mo.

" 'The clause in the proposed platform opposing the use of public money for sectarian purposes and union of church and state, is unnecessary and uncalled for. It is urged by the A. P. A. Its adoption will be taken as a concession to them, will awaken religious animosities in the country, and will do much harm. The Republican party should not lower itself to recognize directly or indirectly the A. P. A. I hope the clause, or anything like it, will not be adopted. John Ireland.' "

Another dispatch declared:

"The dispatch was referred by Chairman Carter (Roman Catholic) to Edward Lauterbach (Jew), of New York, and he, with National Committeeman R. C. Kerens (Roman Catholic) of this city (St. Louis), went before the committee and succeeded in knocking out all reference to the church. The plank was thrown out."

So it would seem that the same hand was on the helm in Manila in 1898, as held it in St. Louis in 1896.

The following familiar looking news item appeared in the city news columns of the Chicago Record of May 9, 1900:

"Archbishop Ireland Here—Archbishop Ireland, of St. Paul, was at the Great Northern Hotel yesterday. He was in conference during most of the day with R. C. Kerens, of St. Louis, Republican National Committeeman

from Missouri. The subject of the conference is said to have been the attitude of the administration toward Cuba, Porto Rico and the Philippines with reference to the Catholic church. Neither Mr. Kerens nor the archbishop would deny or affirm last night that the conference pertained to this subject. 'I came to Chicago to attend to a personal matter,' said Archbishop Ireland."

This shows that the foes of America's free schools are still alive, and that the friends of free education must be alert.

The circular referred to states that "We are on the eve of troublous times, and therefore we most earnestly call upon all Catholic men to organize strongly, for if this is at all times useful, it has become an absolute necessity in our day," which looks very much like a threat that they meant mischief.

If our friends propose to put into operation this system of education and plunder, there are "troublous times" ahead.

The Chicago Journal of September 6, 1900, contained the following:

"The Catholic schools of Chicago have made an increase of 20,000 pupils over the attendance of last year. * * * On every hand there is a growing tendency among Catholic parents to send their children to the parochial schools, where religious training is added to the secular and technical instruction.

"According to Father Barry, chancellor of the archdiocese of Chicago * * * each pastor has advised his people to send the children to the parish schools. * * * 'We tell the parents—and it is our duty to do so—that we are not responsible for the morals of their children if they are sent to the public schools. There they can receive no religious instruction, which is a far more important consideration than secular training. * * * The parents have a right to send their children

to the city schools, but it is their bounden duty to send them to the parochial schools.'

'At present the rumor is circulated that certain persons are making an effort to introduce into the public schools a supplementary reader containing selections from the bible. The school authorities, I am informed, have been approached in this matter. We can not accept any such introduction of bible readings. The interpretations put upon these selected passages can not meet with the approval of all denominations and logically are dangerous.' "

CHAPTER XLI.

CENSORSHIP IN THE PHILIPPINES.

We would again call attention in this connection to the testimony of our Roman Catholic Filipino, Mr. Ramon Reyes Lala, when he said:

"By this I do not mean a propaganda against the Roman Catholic church, for I am a Catholic myself, and firmly believe that this religion is far better suited to the character of our people than any form of Protestantism.

"The monks have opposed every attempt at reform. Their policy has ever been the policy of ignorance, knowing that their livelihood depended upon its perpetuation. It has been their aim, chiefly, to limit public instruction to the mere rudiments of knowledge—giving to every subject a religious bias. Even the colleges and the University of Manila are not free from their narrow supervision; while they ever maintained a rigid censorship over the press."

To show that the enlightened Filipino leaders of today feel as Mr. Lala does we quote in this connection the following from an Associated Press dispatch:

"Manila, December 22, 1899, 10:50 p. m.—The newspaper Democracia, the organ of a coterie of Filipinos, including the Supreme Court judges favoring American

control in the Philippines, to-night announces that it has been decided to suspend publication. The paper was started at the suggestion and under the patronage of the Philippine advisory commission, headed by Prof. J. G. Schurman. The Democracia prints a single page in big type. In the statement accompanying the announcement of its suspension the editor says he has been directed by the provost marshal to retract certain criticism of the clerical methods adopted in regard to the management of schools, and adds:

'Recognizing the authority of the provost marshal, we have no recourse except to comply, and have decided to suspend publication until the present extraordinary conditions regarding press matters disappear. When we know what laws rule us, by what mode we are judged and to whose jurisdiction press matters are amenable, the Democracia will reappear."

"The paper has generally been a warm supporter of the administration. The provost marshal recently threatened to suppress it for publishing an editorial asserting that Manila streets were in a worse condition under the American than they had been under Spanish administration.

"The editor of the Manila Times was also recently warned, with an intimation of imprisonment and confiscation for printing an editorial recommending the creation of a board of charity commissioners to control the charitable institutions, on account of rumors of mismanagement of charitable funds by the church authorities.

"The newspapers complain bitterly that the authorities exercise a paternal supervision, threatening suppression, they claim, for trifling errors in the publication of news not connected with public matters. They also say the censorship handicaps newspaper enterprise by suppressing cable dispatches, received from respectable agencies, whose transmission is of an exceedingly costly character. The matter suppressed includes reports of government actions, among them being Philippine and American occurrences which might give the Filipinos an unfavorable opinion of the United States."

The following more recent report shows the situation as regards the censorship at Manila to be much more serious than most persons probably suppose, and one which would not be supported by any honest, liberty-loving American, as justice is impossible under a censorship system, and incompatible with republican institutions, save for military measures in time of war, this being for far different purposes, when it is officially claimed the Philippines are "pacified."

"(Correspondence of the Associated Press.)

"Manila, April 12.—The Manila editors and the correspondents of American newspapers here are hoping that the arrival of the civil commission will result in a reform of the present censorship methods. Cablegrams announcing the appointment of the commission were received by two of the Manila newspapers, but the censor forbade them to print this news. He has asserted that he suppresses only that news "inimical to the interests of the military government."

"Frequent friction arose between the correspondents and the previous censor, while the Schurman commission was here, over messages relating to the commission, and there was sometimes much trouble in getting through news which the commission had given out for publication.

"The editors of the local newspapers complain bitterly and unanimously that the censorship as it is managed inflicts upon them wholly needless hardships and great financial loss. The only Filipino paper which supported the American administration has suspended publication on acount of the censorship, and the editor of the oldest and most respectable and friendly Spanish journal announces that he intends to close his business and leave Manila, because it is impossible to publish a newspaper under the restrictions imposed by the present government.

"The editors argue that the publication of newspapers which support the government's policy, as all of the

Manila papers do, is an enterprise that should be encouraged rather than harassed. That they pay almost prohibitive rates to secure cablegrams, that they are served by reputable and conservative press agencies and that their own financial interests lead them to instruct their correspondents not to throw away money on cablegrams which could not be published. They argue that no correspondent could possibly foresee that such news as labor strikes or the appointment of a commission to the Philippines would be considered inimical to the interests of the government, and that, moreover, the news which comes to them is not suppressed, but merely postponed, because the Filipinos receive the leading newspapers from the United States and read them with the greatest care."

The imprisonment of the editor of La Patria for publication of articles objectional to the military government, illustrates a little of the paternal liberty bestowed upon the Filipinos at present, under pressure of the orders of foreign priests and friars.

"(By the Associated Press.)

"Manila, March 26, 1900, 7 a. m.—La Patria and El Liberal, Spanish organs of the extreme Filipino party, have recently been publishing articles inimical to the military government. General Otis has suppressed the former journal for sedition and imprisoned the editor, at the same time issuing a warning to the members of the extreme party that they should observe greater moderation."

But this is only a portion of the benefit the Filipinos are deriving from a free American administration.

The following dispatch shows that their love of country and liberty can not be stifled by censorship of press or plays:

"(By the Associated Press.)

"Manila, March 26, 1900.—During the production of an incendiary play entitled 'For Love of Country,' pre-

sented in the Tagalo language at the Tagalo theater, the natives, under the influence of repeated references to independence, became disorderly.

"Finally, quite carried away at the sight of the rebel flag on the stage, they cried "Vive Filipinas" and "Vive Aguinaldo." The police, who were summoned, restored order and arrested the manager of the theater and the author of the play.

"The latter is the proprietor of a Tagalo newspaper, which was recently warned to moderate its radical utterances. The American authorities had forbidden the production of the play."

CHAPTER XLII.

THE TREATY OF PEACE AND RELEASE OF THE FRIARS.

But avoiding all further discussion as to debatable or doubtful questions we ask attention to the following from Mr. John T. McCutcheon:

Special Correspondence of the Chicago Record.

"Manila, January 15, 1900.—All the section in which General Schwan was operating is historic ground, closely associated with the great revolution of 1896. Here Rizal, the Filipino martyr, seeing his family and his people being plundered and outraged by the friars, their rents raised to extortionate figures and their lands confiscated for non-payment of rents, marriage fees raised so high that poor people could not marry, burial fees so great that the people were obliged to sacrifice almost all they possessed in order to have their dead interred in sanctified ground—here Rizal, a man whom we must admire, called on the people to rise against the avarice and injustice of their oppressors.

"That was back in the days long before Aguinaldo was a power. Rizal was a man of moderate wealth, who went through the College and University of Manila and then took degrees at Spanish and German universities. At

the time of his death he was the foremost oculist in the east and one of the greatest in the world. In 1888 he published a novel called 'Noli Me Tangere' ('touch me not'), which dealt with Filipino problems. At a later time, in 1892, he established the 'League Filipino,' for which he was banished to Mindanao. During the insurrection of 1896 he was brought to Manila, where he was tried before a court-martial, charged with "rebellion, sedition and unlawful association,' and executed. The prosecution charged him with agitation for 'independence,' but it is probable that if Rizal had dreams of independence it was because he saw no other means of overthrowing the power of the friars.

"In 1896, as in former rebellions, the one great idea and dream of the Filipino people was the expulsion of the friars. In the treaty of Biacnabato, in December, 1897, the Spaniards agreed to grant reforms and faithfully promised to have the friars sent away from the islands. Greater influences were at work, however, and the friars were never disturbed. With the violation of this treaty insurrection immediately began anew and Aguinaldo came back again in May, 1898. All the friars were captured by the Filipinos, and for the first time in history the Filipinos turned the tables on their oppressors. Now, again, the scene is changed—the Americans have liberated the friars and the latter are eager to get back in the provinces to have their innings under the protection of American soldiers. And then the insurrection will receive new life and the story of bloodshed will become more thrilling than ever. Those who are familiar with conditions in the Philippines cannot help but feel a deep sympathy with the Filipinos in their fight against the friars. In this sentiment, at least, all Filipinos, good and bad, are united.

"The anniversary of Rizal's execution, December 30, is now observed as a national holiday among Filipinos. Out in the churches of the provinces they strike the bell an extra stroke at 6 o'clock in the evening.

'That's to the memory of Rizal,' they say."

The day after Mr. McCutcheon wrote this letter, he

sent the following special dispatch over his own signature for the Chicago Record:

"Copyright, 1900, by the Chicago Record.

"Manila, January 16.—Archbishop Chappelle's reception, where the bishop of Manila and three others assisted in receiving the guests, is occasioning much criticism among the Filipinos.

"The popular interpretation of Mgr. Chappelle's presence here is that he is President McKinley's agent, sent to rehabilitate the friars, hatred for whom is the Filipino national issue.

"Less than half of the fifty Filipino families invited attended the reception, and some of them left the house when the bishop of Manila was discovered to be present."

The next day the following Associated Press dispatch dated Manila, January 17, 1900, was published fully confirming the former:

"The presence here of Archbishop Chappelle, the apostolic delegate to the Philippines, is greatly stirring the Catholics of all nationalities. The Filipinos have gained the impression that Mgr. Chappelle came as the joint agent of President McKinley and the Pope to reinstate the friars in their former power. One cause of the excitement is a statement which the Dominicans furnished to the Spanish press that Mgr. Chappelle, in visiting the heads of the order, told them he favored the retention of the brotherhoods and that President McKinley shared his views, which were that "if the friars returned to their parishes they would be considered elements of good order and therefore American agents."

"Mgr. Chappelle denies the accuracy of these statements, and Catholics of all sections are petitioning Mgr. Chappelle and Major-General Otis against the friars returning to their parishes, repeating the charges of oppressions, extortions and immoralities, which, they assert, caused the revolution of 1896. The Catholics request that they be given priests not connected with the brotherhoods. Delegations from many of the towns are visiting

the provincial governors for the purpose of making the same request, and prominent Manila Catholics are cabling the Pope on the subject. The people say the friars will be driven out if they return to their parishes, and there will be continual trouble if the administration attempts to protect them.

"To quell the excitement Major-General Otis consented to the publication in the local newspapers of a statement which he had made to a delegation of Filipinos, as follows:

'If the church authorities assign to curacies friars who are obnoxious to the people they will not be compelled to accept them. The individual liberty guaranteed by the American constitution will not be denied the Filipinos, and the government will not force on them any ecclesiastical denomination contrary to their wishes.' "

These statements of facts show us that these Spanish friars have been the cause of the hostile situation in the Philippines both past and present, and that their threatened reinstatement and retention in their former Filipino parishes, backed by an American army, is the real cause of the continued contest there.

Upon page 344 of Senate document, No. 62, are stated the terms of the Treaty of Biac-Na-Bato upon which the Filipinos promised peace in 1896:

"1. The expulsion or at least the secularization of the religious orders."

It is equivalent to the concluding clause adopted by the Filipino leaders in Manila on June 21, 1900, and reported by cable as follows:

"Seventh—Expulsion of the friars.

"The statement of the seventh (the concluding) condition was vociferously acclaimed, the entire assembly shouting, 'Expel! Expel!' "

The present war in the Philippines was and is principally due to the agreement by the American government

in the Treaty of Peace to guarantee the unjust and unwarrantable release, return to and retention in the former Filipino parishes of these objectionable and pernicious foreign friars, the Spanish priests.

Their religious-political friends deny this of course.

This guarantee is given in the 6th and 9th articles of the Treaty of Peace between the United States and Spain.

The 6th article contains the following clauses:

(See lines 94 to 101, upon page 8 of Senate document, No. 62. part 1 of the records of the 55th Congress.)

"Spain will upon the signature of the present treaty, release all prisoners of war, and all persons detained or imprisoned for political offenses, in connection with the insurrections in Cuba and the Philippines and the war with the United States.

"Reciprocally, the United States will release all persons made prisoners of war by the American forces, and will undertake to obtain the release of all Spanish prisoners in the hands of the insurgents in Cuba and the Philippines."

This article alone, the purport of which was published in advance to the world, through Associated and special press reports, was fatal to any possible peaceful solution of the Philippine problem, as the removal of these friars from the Philippines was what the Filipinos had long fought the hardest for.

"Remove these abominations," they say, "and we will willingly accept United States protection and supremacy," General Otis declares in his official report.

To show how the American army has been and is still fulfilling the terms of this treaty in relation to releasing these friars, we quote from the special correspondence of the Chicago Record, by Mr. John T. McCutcheon again, under date of Manila, May 5, 1900, relating the experiences of a relieving expedition:

"We started out of Baao in the middle of the forenoon. Now from Baao to Iriga is five miles—five miles of broad highway leading through pleasant places and by fair lands. One might easily imagine himself journeying through a garden or a park, for by the wayside there are many gay little cottages, buried among bright hedges and brilliant flowers, and in many places the road passes through long, shady tunnels of graceful cocoanut trees, which, waving gently, seem to fan the air to a refreshing coolness.

"Upon all sides there are evidences of care and cleanliness and thrift, for the Bicols are an industrious people, and they have made the broad valley beautiful to see and good to live in. Off beyond the forests of palms one occasionally catches a glimpse of the great yellow stretches of ripening grain reaching away for miles, like an immense body of water, and still on beyond this golden sea is the blue range of mountains, which runs from one end of Luzon to the other. Droves of fat Australian cattle graze in the fields and groves by the road, and bunches of agile goats scurry away from the highway as you pass along. The whole country seems serene in peace and plenty, and we soon realize more than ever why the Camarines had won their title, 'The Storehouses.'

"This was pleasant campaigning—this leisurely saunter of the invaders into the enemy's country. It was only fair that it should be pleasant, for all during the long, hot hours of the morning before those invaders had climbed up and down hills with the enemy in front and the blistering sun overhead, both of which were uncomfortable and unpleasant.

"Our column grew in number as it marched along. Friendly natives fell in with the procession; some in front with the advance guard, some trailing by the sides of the companies and others tagging along behind.

"At noon we reached Iriga, the most beautiful place in the Philippines—beautiful both because there are splendid mineral springs there and because the insurgents had cleared out of town. A great many natives and Chinese

came out to greet us, and over in the convent there burst salvos of joyous cheers from the twenty-four Spanish friars who had just been liberated. It was a glad occasion for them.

"We also found about twenty-five Spanish prisoners who had escaped from the insurgents and had made their way successfully into Iriga. They flocked over to see the colonel and give him information regarding the whereabouts of the insurgents."

These scenes are in striking contrast to the stories of terrible tortures in dismal dungeons to which we are told Spanish friars have been subjected by the Filipinos; but this account is confirmed from all sides by similar statements, that these friars were comfortably kept, frequently in their convents, and comparatively free to come and go, except that they were not allowed to escape through the lines to renew their former avocation as friars.

Archbishop Chappelle stated on October 23, 1899, through the public press, over his official signature, as follows:

"For the last eighteen months more than 350 friars have been undergoing unheard-of torture in insurgent dungeons."

But to return to Mr. McCutcheon's account of their rescue:

"Down in the plaza there was only part of the escort ready; none of the bull carts were hitched up and none of the friars had shown up. The latter had been especially ordered by Coloner Dorst to be ready at 4, but they did not begin to make an appearance until 5. Some of them were mounted, some had secured quilezes, but fifteen or eighteen were obliged to walk.

"After the procession of soldiers, friars, Spaniards and bull carts were ready to march, Major Birkhauser caused another delay by forming the Spaniards in columns of

fours, a formation that they kept for not over five minutes.

"But it was a great procession when it finally did move. Many of the friars had rolled up their gowns to their waists, thereby obtaining good knee action for the long march to Nueva Caceres; others, weak and emaciated, staggered feebly along on foot, and others, husky and strong, rode their horses or journeyed comfortably along in their vehicles. A policy of every man for himself seemed to be the ruling one with these friars. The Spanish soldiers trudged cheerfully along, picturesque in the costumes they had picked up around the country and the fantastic beards they had grown during their captivity.

"We were in Baao at 9 and a loud clamor for food went up from the friars. Colonel Dorst had sent a box of hardtack to ration them during their trip, and had cautioned them particularly to eat their breakfasts before starting from Iriga. This breakfast was to last them to Pili, where the hardtack would be issued. But no! they wanted the hardtack now. They had not eaten any breakfast and could go no farther until they had been fed.

"Major Birkhauser explained to them the orders he had received from Colonel Dorst, but that did not abate their clamor for immediate food.

" 'But if I give you the hardtack now you will have none in Pili, and you'll want it more then than you do now.'

"The spokesman of the friars said that they would prefer to eat now and worry later, and the Major gave orders to issue the hardtack to them.

"At 10, blazing hot and dusty, the procession moved on again and by slow stages managed to reach Aldagan, the scene of the hill fight, at 1 o'clock. Here the soldiers stopped for bacon and hardtack and the friars stood near the little campfires, looking yearningly at the banqueters.

"Just beyond Palestrina we stopped to rest our horses near a house in which an old Filipino lived. He came out and greeted us cordially, brought some young drinking cocoanuts, offered us vino and sent a boy out to get a bunch of bananas for us. When we refused his offer to

have the boy carry the bunch into Nueva Caceres for us he was greatly surprised. Then he told us that he knew the Americans and liked them, for he used to buy hemp for the Boston firm of Russell, Sturges & Co.

"This Filipino was a fine old man, although his hospitality was not unusual. The Filipinos are princes of hospitality. You may go into any of the rural sections and the people will offer you everything they have, showing keen pleasure if you accept their hospitality. It is only in the towns, when they come in contact with the soldiers, that this spirit is lacking and a grim sullenness takes the place of their natural cheerfulness.

"Just at dusk we rode into Nueva Caceres, very hungry, very tired, very sleepy, but glad that we had gone on the hike and glad that it was over.

"The insurgents all arrived safely and at 2:30 the next morning Captain Lee and his friars, Spaniards and bull carts came wearily into the town.

"John T. McCutcheon."

Under date of Manila, January 16, 1900, Mr. McCutcheon wrote of his experiences in Naic and his Filipino host there, a devout Catholic, as follows:

"Our friend, the landlord and cook, was a man of considerable intelligence. He was hospitable to the last degree, which is a marked characteristic of all Filipinos, and he was very sociable. He expected no pay for the bountiful entertainment that he provided for us and our ponies, and he was overwhelmed when we compelled him to accept a liberal remuneration.

"His house and land, he explained, all belonged to the friars. In fact, the whole town was owned by them. All the natives were obliged to pay heavy rentals for their property, and when they themselves improved it the friars promptly raised the rent.

" 'Are the friars coming back?' he asked, anxiously, and when we said we didn't know he crossed himself devoutly and said he hoped they never would."

CHAPTER XLIII.

RETENTION OF FRIARS RESENTED.

The following special in the Chicago Record tells the tale:

"Washington, D. C., April 12 (1900).—Private advices from the Philippine Islands report that Archbishop Chappelle is meeting with serious and perplexing obstacles in his efforts to reorganize and 'Americanize' the Catholic church there, because of the determination of the friars, who have hitherto controlled secular as well as religious affairs, not to be Americanized, and the refusal of the people to tolerate them. The Papal legation here has heard nothing directly from that source. Dr. Chappelle is outside of its jurisdiction and under the immediate orders of Cardinal Rampola, the Papal Secretary of State. In fact, in his work among the Philippines, he is independent of the sacred propaganda which has control of the missionary work of the Catholic church throughout the world. He occupies a sort of diplomatic relation. He was sent to the Philippines as an ambassador to recommend measures for the reorganization of the church, and receives his instructions direct.

"The monastic orders have been all powerful in the Philippines, chiefly the Augustinian and Dominican monks. They have not only been the rectors of the parish churches, but have had charge of the schools and all other ecclesiastical affairs. The Jesuits have a university and an astronomical observatory, which has a high reputation among scientific men throughout the world. There have been a few secular priests, mostly natives, scattered among the different parishes, but they have usually been assigned as assistants to the friars, and have been without independent authority. The monks have also exercised almost absolute control over civil affairs, the Governor-General and other Spanish officials having been entirely under their influence.

"By their oppression of the natives the monastic orders were the primary cause of the revolt against Spain, and since American occupation it has been reported fre-

quently that before peace could be secured the causes of the war must be removed, the evils of the Spanish regime abolished and the friars excluded so far as possible from control. President McKinley, recognizing this situation, preferred that the reforms should be effected through the Roman Catholic authorities themselves rather than by the civil authorities, and for that reason Archbishop Chappelle was sent to the Philippine Islands with the peculiar powers I have described.

"The monks have been driven from the provinces by their former parishioners, and all who have not actually left the island are collected in Manila. They dare not go back without assurances of military protection, which General Otis has declined to give. Archbishop Chappelle has been overwhelmed with petitions, protests and remonstrances from all parts of the country against the restoration of the friars, who are hated not as priests, but as padrones, for keeping their parishioners in a state of servitude. General Otis has kept his hands off and has left Archbishop Chappelle entirely free to act according to his own judgment, although the General has refused to afford military support or protection to the friars.

"The situation has practically resolved itself into a religious rebellion, and the people are now anxiously awaiting to see whether the church authorities will force upon them priests who are feared and detested."

The following, from an Associated Press dispatch from the Philippines, confirms the truth of the last statement from Washington:

[By the Associated Press.]

"Manila, May 10 (1900).—The insurgents have suffered a heavy loss at Tabako, near Legaspi, province of Albay, Luzon. Two hundred riflemen and 800 bolomen were preparing to attack the town, and Captain Lester H. Simons, with a company of the Forty-seventh volunteer regiment, advanced to meet them and killed many. The insurgent leader, a native priest, was

wounded and captured after his horse had been shot under him. Three Americans were wounded."

Not only on the field of battle, but in the parishes and papers of the friars, has it become a religious contest, according to the following Manila editorials, of same date as the foregoing:

"Archbishop Chappelle started a paper in his diocese of New Orleans, and his paper has been publishing sad stories of the horrors of 'mixed marriages' between Protestants and Catholics. And now 'Libertas,' the friar organ in Manila, has been copying these tales of woe from Chappelle's paper. It is not easy to see how a Catholic priest can know anything about marriage, or the motives of it, or the conditions that make it a success or a failure."

"Archbishop Chappelle should remind 'Libertas' that newspapers ought not to meddle in religious matters—especially when they don't know how to do it well."

"The friars' newspaper denies that the friars are opposing the government; but it again asserts, in effect, that the order of General Otis about civil marriage is not worth the paper he wrote it on."

It seems however, that the censorship has a hand in this fight, both on the battlefield and in the press, from the following:

"Sr. Escalera and Sr. Delpan, of the 'Progreso,' have been bound over in the sum of $50 each not to go fighting the reverend rascals of the 'Libertas,' and the two gentlemen publish an acknowledgment of the kindness of their brother journalists in raising the amount. It is comforting to know that there is so much money among newspaper men in Manila."

We call attention to the following little straw to be found in the "City News" of the New Orient, under date of Manila, January 27, 1900, showing how the wind was blowing then:

"A petition has been received by Archbishop Chap-

pelle, signed by 101 citizens of Malibay, and urging against the appointment of Spanish friars to their churches."

It is both impossible and impolitic to publish all the fiery appeals of patriotic papers upon these points, but we give the following from the New Orient of Manila, of January 20, 1900, which shows how the native Filipinos feel upon these all-important topics:

"Since the arrival of Archbishop Chappelle the various Catholic adherents and supporters have been active, and old feuds, dislikes and hates have reawakened into life. The Spanish papers and people of Quiapo are up in arms protesting against the probable stay of the order of friars.

"'La Patria' gives vent to some very unequivocal statements denouncing the order of friars in no uncertain terms. In the leading editorial an eloquent arraignment of the friars is given, and they are held up to publicity in the most uncompromising and uncomplimentary terms. The 'Grito del Pueblo,' the bi-lingual paper, printed in Spanish and Tagalo, also in a leader, scathingly denounces the friars for their past iniquities and vehemently protests against their retention, stating that the deep, undying hatred in which the Filipino people hold the friars will always be an unsurmountable obstacle to the peaceful organization and maintenance of the Catholic church.

"Archbishop Chappelle has already intimated that the friars will be retained. The Catholics of the district of Santa Cruz at once took alarm and labored hard in getting up a petition to be presented to the Apostolic Delegate, praying that their earnest protest should be heard, and the contemplated retention of the friars revoked. Not satisfied with petitioning Mgr. Chappelle, they also sent a petition to use his high office in unseating, permanently, the friars.

"While it is against the spirit and letter of the Constitution of the United States to interfere in religious difficulties, sooner or later the bitter strife now raging in

Catholic circles will invade the sanctity of the State Department and demand attention. From the evidence obtained it appears that the Catholic authorities wish to make the Filipinos accept exactly what they do not wish, and both sides are already asking the civil authority vested here to be the arbitrator of the church's future servants."

The following Associated Press dispatch shows plainly how the Filipino people feel toward the friars:

"Manila, January 24, 9 a. m.—Archbishop Chappelle, Papal Delegate to the Philippines, gave a reception to the Catholic clergy and laymen for the purpose of conciliating the opposing factions. Many prominent Filipinos attended, with a view of making a demonstration against the friars. They hooted Archbishop Nozaleda and every friar who appeared.

"On the other hand, General Otis, who attended with his staff, was cheered. Mgr. Chappelle made a speech, asking for toleration and patience and promising a satisfactory settlement of the questions in dispute. He rebuked the newspapers for meddling with matters which he said they did not understand."

On the same date the following letter appeared in the Chicago Record from its special correspondent at the capital:

"Washington, D. C., January 23 (1900).—There is a complete understanding between the government and Archbishop Chappelle concerning church affairs in the Philippines. He has gone there as the representative of the Pope for the purpose of reorganizing the Catholic church upon the same basis that exists in the United States, and General Otis is thoroughly informed of his mission and of the policy he is directed to pursue. Therefore there seems to be no occasion for any misunderstanding either by the natives of those islands or the people of the United States. There is no intention on the part of our government to confiscate or occupy with-

out fair remuneration any property belonging to the church, but the estates and other property belonging to the religious orders, or whose title is in the name of the Bishop, will be taxed like any other property. The only exception will be such property as is actually used for worship or for educational purposes. There will be no objection to the friars' remaining in the Philippines, provided they do not interfere with political and civil affairs, and confine their activity exclusively to ecclesiastical matters. The schools will be secularized, although there will be no objection to the establishment of Catholic schools, provided the church or the people prefer to maintain them. No public money will be given to the support of any sectarian institutions, either educational or benevolent, and the priests will not be allowed any other privileges or immunities than they enjoy in this country. In short, Archbishop Chappelle understands and agrees that there is to be an entire separation of the church from civil affairs and the same freedom of worship and religious instruction that exists in this country."

CHAPTER XLIV.

CHAPPELLE SEEKS TO RE-ESTABLISH ECCLESIASTICAL COURTS.

It seems that somehow there must have been a misunderstanding or mistake as to "reorganizing the Catholic church upon the same basis that exists in the United States," as the following cablegram would seem to indicate:

[Copyright, 1900, by the Chicago Record.]

"Manila, January 24.—The Filipino Supreme Court is strongly resentful toward Mgr. Chappelle, Papal Delegate to the Philippines, because he is making an attempt to bring about a reorganization of the ecclesiastical court.

"Mgr. Chappelle declares that ecclesiastics should by right be brought only before an ecclesiastical tribunal.

"John T. McCutcheon."

Mgr. Chappelle may be as much of a claimant as his friends the friars, but he cannot claim that ecclesiastical courts are allowed to usurp the place of civil courts in America, and it is claiming too much to say that they should elsewhere under our flag.

To refer to the testimony of our Roman Catholic authority, Mr. John Foreman, upon this point of ecclesiastical courts, as presented by him to the Paris Peace Commissioners, we turn to pages 589 and 590 of Senate Document No. 62 of the Fifty-fifth Congress and find the following:

"Manila is an archbishopric and there are six provincial bishoprics. The total number of parishes will be about 620, of which the friars hold about 95 per cent. As parish priest the Spanish friar is beyond all control of the civil government. He can neither sue nor be sued. He is quite independent of all state authority. He may prove to be the vilest criminal with all impunity. His superiors would pretend to punish him, but they would never expel him; they are themselves sheep who protect their own lambs."

To illustrate the kind of justice dealt out by ecclesiastical courts in the Philippines in the past, Mr. Foreman has related the following incidents, which show how little regard these courts have had for any of the laws of justice, right or decency, and why all men ought to oppose such an abhorrent institution, as all intelligent Filipinos do:

"The mysterious deaths of General Solano (in August, 1860) and of Tamora, the bishop-elect of Cebu (in 1873) occurred so opportunely for Philippine monastic ambition that little doubt existed in the public mind as to who were the real criminals. When I first arrived in Manila, nearly twenty years ago, a fearful crime was being commented on. Father Piernavieja, formerly parish priest of San Miguel de Mayumo, had recently committed a

second murder. His first victim was a native youth, his second a native woman. The public voice could not be raised very loudly there against the priests, but the scandal was so great that the criminal friar was sent to another province—Cavite—where he still celebrated the holy sacrifice of the Eucharist. Nearly two decades afterward—in January, 1897—this rascal met with a terrible death at the hands of the rebels. He was in captivity, and, having been appointed 'bishop' in a school diocese, to save his life he accepted the monk dignity, but, unfortunately for himself, he betrayed the confidence of his captors and collected information concerning their movements, plans and strongholds, for remittance to his community. In expiation of his treason he was bound to a post under the tropical sun and left there to die. See how the public in Spain are gulled! In a Malaga newspaper this individual was referred to as a 'venerable figure,' worthy of being placed high up 'on an altar, before which all Spaniards should prostrate themselves and adore him. As a religious man he was a most worthy minister of the Lord; as a patriot he was a hero.' "

To continue Mr. Foreman's testimony so as to get an intelligent Romanist's idea of the friar of the Philippines, we quote again from page 590 of Senate Document No. 62:

"He acts, however, as voluntary (and very willing) government agent. He meddles in every public affair of the township by recognized right. If he cannot have things all his own way and influence every public act, from the election of native headman downward, he singles out for revenge all those who have outvoted him. And this is generally what happens, at one time or another, in half the parishes. If a young man who has been educated in Manila or Hongkong returns to his native town with somewhat advanced ideas, or merely salutes the priest as a gentleman instead of kissing his hand as his spiritual father, he, too, is marked for social ruin one day. The father of a family of attractive daughters has

also to be careful lest the charms of his offspring bring about his own fall. In short, in one way or another, the native who possesses anything worth having has either to yield to the avarice, lust or insolence of the Spanish priest, or to risk losing his liberty and position in life. The parish priest has simply to address what is called an 'oficio' (official advice) to the Governor of a province, who remits it to the Governor-General, stating that he has reason to believe that the individuals mentioned in the margin are persons of doubtful morality, or conspirators, or disloyal, or whatever he may choose to dub them, and recommend their removal from his parish. In due course a couple of civil guards will suddenly appear at the door of each named individual. Without warrant or explanation of any kind further than 'by order of the Governor,' he is marched off to the capital town and cast into prison. Later on he is sent up to Manila, and without trial or even defined sentence, he is banished to a far distant island.

"In 1896 I met three old friends of mine on board a steamer, who were being transported in precisely similar circumstances. I could hardly believe my own eyes. They were well-to-do planters, and the last time I saw them prior to this occasion I was the guest of one of them in their town of Taal (Batangas Province). His well-served table, his carriage and horses, had been at my disposal. Now alas! I found these men treated as criminals, with iron anklets slipped on one iron bar and padlocked. They were on the upper deck, exposed to the rain, sun and heavy dews day and night. All I could do for them was to secretly supply them with food and clothing. In the law courts nothing can be obtained without 'greasing the palm,' and then it only brings a sentence with a loophole for reopening the case when the judge likes. The same system of 'squeeze' obtains in all the government departments, from the half dollar slipped into the hand of the native scrivener to the thousand dollars or more quietly laid on the table of the dignified holder of the scales of justice.

"From the preceding facts it may almost be surmised what are the causes of the rebellion. The movement had

for its object (1) the expulsion of the monastic orders, (2) the abolition of the Governor-General's arbitrary power to banish without accusation, trial or sentence, (3) restoration to the natives of the lands held by the religious orders, (4) a limitation of the arbitrary powers of the civil guard, (5) no arrest without judge's warrant, (6) abolition of the fifteen days per annum compulsory labor."

These are the just claims of the Filipinos, which were agreed to by the Spaniards in the treaty of Biac-na-Bato in 1896. But no sooner had Aguinaldo and his followers fulfilled their part of the treaty by laying down their arms than the Spaniards broke faith with them.

CHAPTER XLV.

NOZALEDA DEMANDS CONTINUATION OF FRIAR DOMINATION.

An Associated Press dispatch, dated Manila, January 10, 1900, contained the following, which is interesting as giving the friars' point of view:

"It is asserted on high authority that Archbishop Nozaleda contends in his interviews with Mgr. Chapelle, the Papal Delegate on behalf of the Roman church and the brotherhoods, that the titles to all property held by the church and the brotherhoods in the Philippines should be recognized; that the Roman catechism should be taught in the primary schools; that the existing religious orders should continue to administer the parishes; that other parishes should be established under the same control, and that the parochial control of cemeteries should continue.

"He also lays stress in his contentions upon the importance of allowing the church to administer its own affairs without state interference; upon the necessity of a regime that will guarantee the liberty of the church; upon the desirability of European clergy, the establishment of a new college for the instruction of native priests and the con-

tinuation of indirect contributions for the maintenance of churches and clergy, and upon the expediency of maintaining the system of parochial fees, including revenues from births, marriages, funerals, dispensations and apostolic indulgences.

"In addition, Archbishop Nozaleda advises the continuance of the church's control of pawnshops and certain designated hospitals and schools, together with the establishment of a special form of parochial administration exacted by the actual conditions in the Philippines."

The words "without state interference" seem to mean freedom for the friars to do as they have done heretofore, if they please, with impunity.

The words "the continuation of indirect contributions for the maintenance of church and clergy" seem to mean, and certainly imply, state support.

We are informed that the United States government has paid $12,000 to the Archbishop for rental of one monastery per annum, being the exact amount of his former salary, and that it has paid rental for other property, which, according to the terms of the treaty of peace, was purchased by the United States of the Crown of Spain, to which it belonged by Spanish law. This looks more like direct than "indirect" support of the church.

Upon the point of "parochial administration" we would refer the reader to the statement of our Roman Catholic writer, Mr. John Foreman, to be found on page 589 of Senate Document No. 62, part 2, Records of the Fifty-fifth Congress, in which he says: "The real rulers of the islands are the four corporations of friars—namely, the Austin, Dominican, Franciscan and Recoleto orders" —as an explanation of this "special parochial administration."

In regard to this sort of administration the editor of "The New Orient," in its issue for February 17, 1900, wrote as follows:

"It was nominally the Spanish government, but in reality it was the Catholic church and the societies which ramify from it, which did the governing. These guarded their fold jealously, and no other religions were allowed to creep in. Individuals professing other faiths were not, perhaps, absolutely excluded, but they were discouraged in every way possible, and such person had small chance of success here. In addition to this, anything which savored of enterprise was looked upon with suspicion and distrust."

To turn again to the official records, we find upon pages 457, 458 and 459 of Public Document No. 62, part 2, of the Fifty-fifth Congress, the following questions and answers in the oral examination of our Roman Catholic authority, Mr. John Foreman, before the Paris Peace Commission:

"The chairman:

"Q. I think you stated in your book that about seven-tenths of the revenues of the island are turned over to the church. How is that?

"Mr. Foreman replied, reading from an article he had written previously, in the following words:

" 'The total revenues for the island, estimated for 1896, were, in round numbers, 86,000,000 pesetas. If you divide this by ten it will give the amount in gold dollars, or $8,600,000.'

"Mr. Gray:

"Q. That is the real value? A. In gold.

"Mr. Davis:

"Q. About twice that in silver? A. Yes, sir. The disbursements to be made included the following items—viz: These are the actual figures for 1896-97. I will give it in pesetas——

"Mr. Davis:

"Q. Where do you derive that? A. From statistics sent me from Madrid for the purposes of my literary work. To the clergy; I suppose we might call it an allowance made by the government to the clergy; general allow-

ance, 7,000,000 pesetas out of a total of 86,000,000 pesetas.

"Mr. Gray:

"Q. Seven hundred thousand dollars? A. Yes, sir. For 'the Franciscan College in Spain, and passages of priests from Spain to the islands, 275,000 pesetas, or $27,500 gold. For the maintenance of Manila Cathedral, 294,000 pesetas, or $29,400 in gold. For the maintenance of the Choir School, 20,000 pesetas, $2,000 gold. Total, 7,589,000 pesetas, or $758,900 gold.'

" 'Besides the above amounts paid direct to the clergy, the sums extorted by the priests for marriages, sale of indulgences, feasts, masses, burials, baptisms, scapularies, etc., are estimated at about 10,000,000 pesetas, or $1,000,000 gold.'

" 'There is another way the priests will get money out of the people. They will say that the Feast of Our Lady So and So is to take place. * * * "I shall look to you to pay something to it." * * * They will finally squeeze out anything, up to $500. How the money goes nobody knows.' "

Mr. Foreman expresses the sentiments of many who, like himself, being loyal to the church, wish it well, but abominate the confidence games perpetrated upon the people, thus:

"The sale of masses is a very old established custom of the Roman Catholic church, but it never appeared to me in so practical and business-like a light as when in Pasacao, on the 23d of December, 1886, I heard a certain Father Carlos, who was going to Spain on a special mission, strike a serious bargain with a Spaniard residing in Nueva Caceres. The priest proposed to send to his friend a ham from Gallicia for every ten mass orders he received from him. The bargain being accepted, he at once proceeded to calculate the cost of the ham and the value of the fees of ten masses, chuckling over the net profits in perspective."

Upon the first page of "The New Orient" of Manila

for February 3, 1900, we find the following, in "City News":

"A protest has been filed against the probating of the will of Alejandro Moveno. This will gave a property valued at $6,000 to the friars, on condition that they released from purgatory the soul of the testator's father. The protest asks that the friars be compelled to prove that they have delivered the goods according to contract."

CHAPTER XLVI.

FRUITS OF FRIAR CORRUPTION.

Evidently the friars do not favor "a free salvation" any more than they favor freedom in other affairs, for any but themselves, and probably with about the same "patriotic" motives that move many Americans in their mercenary so-called "patriotism." Certainly there seems a strong bond of sympathy between them.

Mr. Foreman's statement that "the sums extorted by the priests for marriages, sale of indulgences, feasts, masses, burials, baptisms, scapularies, etc., are estimated at about 10,000,000 pesetas, or $1,000,000 gold," makes it perfectly plain why the Archbishop demands "the continuation of the system of parochial fees, including revenues from births, marriages, funerals, dispensations, indulgences," etc., and shows one of the reasons why the Filipinos oppose the Spanish priests.

But these matters are mere pittances as compared to the "tithes," or rentals, to say nothing of the original robbery of lands.

The latter, great as they are, cannot be taken into account when compared with the wholesale system of blackmail.

But blackest of all are the lives of licentiousness, blasting purity and peace, and poisoning national life.

Of course the outcry will be raised that all this is past, as Spanish power is broken and American authority is established.

We wish to say this is what broke the power of Spain and will break the power of America, if allowed to remain as before.

Heretofore upon the death of parents, the church authorities have assumed control of their estates, when they could, with the understanding that the interest thereon would go to the church, in consideration of the care and education of the children till they became of age, when, as heirs, they should receive the principal.

Already a number of cases have come up in the American courts asking that the priests be obliged to turn over property thus appropriated, "for the church," which they have refused to make over to the rightful owners, when, as heirs, becoming of age, they should receive it from the friars, acting as their guardians, or trustees.

A curious case illustrating the looseness or immorality, allowed or encouraged, by these friars, for a consideration or contribution, was related to the writer by a friend just returned from the Philippines, as follows:

"A man of means died in Bacalor, the capital of Pampanga province, in April, 1900, and beside his estate, left six legal widows and seventy-eight legal children. Whenever he had wanted a new wife, by making liberal contribution to the church, he obtained a permit or indulgence or dispensation. These various branches of his family flourished on separate farms near Bacalor, and about the age of fifty he died, with wife number one.

"His name was Castro, and she lived in a fine home on one of his farms about three miles from Bacalor, at a place called Guagua."

Another illustration of the vicious character of the friars, who control church affairs in the Philippines,

comes to us through a former editor of the Manila Freedom, confirmed by the following account from that paper under date of August 2, 1900, for which he vouches, as familiar with the facts:

A priest had fallen in love with a fair Filipino lady, who had reciprocated his affections, and fallen otherwise, in consequence, but some American friends suggested a marriage to make matters right, and the priest, desirous of doing right, determined to make amends, as The Freedom relates thus:

"The friar was much impressed and repented. He loved the woman whom he had led astray and wanted to do the right thing. Filled with remorse he attempted to give up his mistress, but it was too much for him, and he decided to go and tell his troubles to his superior.

"It would have been better for him to have told them to a policeman, for his superior bundled him off to Spain and worked the gold brick game on him. He told the superior that he had decided to marry the woman, quit the church and support himself by working at the watchmaking trade.

"The superior saw it would not do to have a reformed friar loose in Manila and sent him to Spain on some weak pretext. He gave him an order for money and also a letter of introduction. The order turned out to be bogus and the letter he gave the superior in Spain said that the bearer was a black sheep that must be muzzled. Fernandez is now in Spain and will have to stay there, for he has not enough money to get back. The Reccolectus could not afford to have the many dark secrets and scandals exposed in Manila at this time. A few years ago it would have been different, for the removal of a conscientious friar was an easy matter. There is a marked progress in religious liberty in Manila, and there will be a great deal more, with an education that goes beyond the catechism of the names of the saints."

Probably these priests would think American public

schools bad enough, but what if the Bible was spread broadcast!

On page 558 of Senate Document No. 62 is a review of a statement made by Mr. Isaac M. Elliott, American Consul at Manila from 1893 to 1896. It says: "Mr. Elliott puts the case in a nutshell when he says that the church lives off the natives. * * * There are ninety-nine public holidays observed every year, in addition to the fifty-two Sundays. The church is immensely rich, but although it plunders the natives, Mr. Elliott admits that it has been a civilizing feature."

On page 323 of this same document is a letter from Mr. Williams to Mr. Day, then Secretary of State, dated Manila, March 31, 1898, in part as follows:

"On Friday morning, March 25, a legal holiday, unarmed natives were holding a meeting near my consulate. The building was surrounded by police and the suspicious military, the meeting broken up, twelve natives shot to death, several wounded and sixty-two prisoners taken, certain of whom were mere passers-by, not having attended the meeting. The next morning these sixty-two prisoners, without form of trial, were marched in a body to the cemetery and all shot to death.

"Hardly a day passes without such scenes of middle-age treachery and barbarity. A recent uprising at Cape Bolinao, on the northwest coast of the island (Luzon), about 300 miles from Manila, was crushed by the united action of two regiments of infantry, aided by the battleship Don Juan de Austria. A British shipmaster there at the time reports about forty killed and forty wounded. After surrender the Spaniards put dead and wounded together in a house and by burning it cremated all.

"In the old walls of 'walled Manila,' built about 300 years ago, are said to be several 'black hole' dungeon prisons, in which incarceration is almost sure death. Two of these, both of which I have seen, with apertures at summit of wall, have floors below low tide, so two or three feet of slime, mud and water floor the dungeons.

In these hundreds of so-called insurgents have lately been placed and all drowned by rising tide. No judge, no jury—simply hate, suspicion, treachery. Of this several reports have been made to me, one that above two hundred victims were counted in one of these prisons. No reliance can be placed upon the public press. Censorship is rigid, and the oldest daily there, El Diario de Manila, and another have been suspended by public order because truth was told."

There is nothing new about this. It is the same old story of corrupt corporations and political parties cloaked under the garb of Christianity, in the name of "the church," with its connivance, if not its consent, despoiling the people, instead of "saving souls." It is the old story of the Inquisition, for the real purpose of acquisition, though the avowed purpose has always been the "salvation of souls."

General Thomas M. Anderson, in an address before the Daughters of the American Revolution, in Chicago, on June 14, 1899, at their Flag Day exercises, spoke as follows:

"You have all doubtless wondered why war has so long been kept up in the Philippines. Before I had been there long I was shown instruments of torture such as we have read of in connection with the Inquisition. The rack, the thumb-screw, the dungeon and the water drip, the pincers and the stake, walls pitted with bullets that had killed the victims of military executions. Those punishments and persecutions had been going on for over 200 years. No wonder, then, the Filipinos had often rebelled and fought desperately for their freedom. They had never been told the truth; they had been systematically robbed and had never known justice. When they found that we remained after the defeat of the Spaniards they were made to believe that we would treat them just as the Spaniards had. A Filipino woodcarver showed me fourteen groups he had carved showing the different

Spanish tortures. The simplest was putting fishhooks in a man's mouth and drawing them tight over his head. He gave me four of these groups, but they are of such a character that I have never shown them to my own family.

"We released 1,400 prisoners when we took Manila. Most of them were political prisoners and some of them women who had to choose between impurity and prison. One had been in Bilibid prison eighteen years. Released from this oppression by us, you may wonder why they turned against us. It was because they had been made to believe that we had exterminated the whole Indian race from this continent and would certainly follow the same policy with them."

It would seem as though subsequent events must have confirmed this belief to a great extent, if official accounts are correct.

CHAPTER XLVII.

COMMENCEMENT OF THE WAR OF CONQUEST.

General E. S. Otis, in his official report of August 31, 1899, upon pages 99 and 100, says of the slaughter during the first day of fighting, February 5, 1899:

"Our casualities for the day in killed and wounded numbered about 250. Those of the enemy will never be known. Our hospitals were filled with their wounded, our prisons with their captured, and we buried 700 of them. Their loss was estimated at 3,000, and, considering the number who died on the field of battle, might be deemed conservative."

Considering that the Americans had battleships, rapid-fire, automatic and Gatling guns, against bolos, bows and arrows and wooden swords, with little artillery and comparatively few rifles, it was too conservative.

Here we wish to bring onto the stand a few witnesses to the scenes enacted then, and let them state the facts for themselves.

W. W. Grayson, a private of the Nebraska Volunteers, who fired "the first shot," as acknowledged, stated in an interview on August 5, 1899, as follows:

"That night, about 8 o'clock, Miller and I—there were two of us—were cautiously pacing our district. We came to a fence and were trying to see what the Filipinos were up to. Suddenly, near at hand, on our left, there was a low but unmistakable Filipino outpost signal whistle. It was immediately answered by a similar whistle about twenty-five yards to the right. Then a red lantern flashed its signal from blockhouse No. 7. We had never seen such a sign before. In a moment something rose slowly up not twenty feet in front of us. It was a Filipino. I yelled 'halt!' and I made it pretty loud, for I was accustomed to challenging the officer of the guard in approved military style. The man moved. I challenged him with another loud 'halt.' Then he impudently shouted 'halto' at me. Well, I thought the best thing to do was to shoot him. He dropped. If I didn't kill him, I guess he died of fright. Then two Filipinos sprang out of the gateway about fifteen feet from us. I called 'halt,' and Miller fired and dropped one. I saw that another was left. Well, I think I got my second Filipino that time. We retreated to where our six other fellows were, and I said: 'Line up, fellows, the niggers are in here all through these yards.' We then retreated to the pipe line and got behind the water main and stayed there all night. It was some minutes after our second shots before the Filipinos began firing."

Another private wrote:

"The slaughter was just awful. Dewey was throwing shells into the insurgent camp, killing hundreds at a time. Our boys stood there ten hours straight shooting before they could move the natives an inch; finally we got them on the run and kept them going. There were regiments whose officers could do nothing with the men; they couldn't stop when they got the insur-

gents on the run. Our men burned and destroyed everything they came across. The Utah battery and the Fourteenth regulars had dead Filipinos piled up so high that they used the bodies for breastworks. * * * The Minnesota men are just crazy to get out on the firing line. * * * We have them so scared in the city that they are afraid to come out of their houses. For a time they would brush up against you, but now they get off the walk. We are searching most all of them, and when we tell them to stop they at once throw up their hands, for if they make the least move we shoot them down like dogs."

The march through the Philippines, the correspondents of European papers tell us, has been one of merciless devastation. As our armies marched through Luzon Island they left a wilderness behind them. A manager and nurse of the Red Cross Society wrote:

"I never saw such an execution in my life, and hope never to see such sights as met me on all sides as our little corps passed over the field, dressing wounded—legs and arms nearly demolished, total decapitation, horrible wounds in chests and abdomens, showing the determination of our soldiers to kill every native in sight. The Filipinos did stand their ground heroically, contesting every inch, but proved themselves unable to stand the deadly fire of our well-trained and eager boys in blue. I counted seventy-nine dead natives in one small field and learn that on the other side of the river their bodies were stacked up for breastworks."

Of the effects of this terrible battle, if such cold-blooded slaughter could be called a battle, one of our soldiers wrote, under date of February 5 and 6, from the field:

"The battlefield is a sorry-looking place now. Nearly all houses and towns are burned, and for a few days after the battle started the ground was covered with dead natives. The Americans have buried from 4,000 to 5,000 dead Filipinos, so their loss has been terrible. We cap-

tured every bit of poultry, pigs and cattle we could lay our hands on."

Another soldier writes in reference to this battle:

"It is said that the insurgent loss is about 8,000 killed and four times as many wounded. * * * About 4,500 dead insurgents have been found by our men, but no one knows how many more dead have not been found or buried by their own friends. * * * Just returned from the firing line. Don't know how many of the devils I hit. * * * In the middle of the attack, while I was lying behind an earthwork, firing, my mail was handed to me. I put the letters and papers into my haversack as quickly as possible, as I wanted to resume firing. The field of battle was a horrible sight, hundreds of dead and wounded insurgents and some Americans lying on the ground. A horrible sight I witnessed was the hauling into the city of dead and wounded Americans on buffalo carts."

Under date of February 7th he writes: "Just returned from the firing line, where we had a warm time. On our way out we passed by thousands of deserted homesteads. We entered a few of the houses and searched them. The inhabitants must have left in a terrible hurry, for they did not take time to take any of their valuables with them. We found a great many native uniforms, and also money and jewelry, which we took for relics. * * * Some English naval officers came out with a lot of whisky, which they gave to our men. They said they did not mind seeing the great number of dead and wounded insurgents all around them, because a million of their lives are not worth the life of one of our brave Americans, and I think they are just about right. Went over to our right. Saw a lot of dead insurgents on a heap in a trench. * * * On our way to town we picked up a number of relics. These deserted homesteads are now being ransacked by our men and Chinamen. The

Chinamen are making a lot of money out of it, because they are at it from morning until night, hauling in clothing, furniture and valuables."

May not those desolated homes in the Philippines move American hearts as well as the same sad scenes in Samoa, of which Mrs. Stevenson writes:

"President McKinley allowed no firing on Cuban towns unless they gave active cause of offense, and Commodore Watson was ordered not to attack undefended Spanish cities. Does the President keep his humanity for civilized countries alone?

"Chief Justice Chambers has been represented as saying in a letter to his brother: 'I never was happier.' He must be a person singularly devoid of imagination if he never pictured to himself the scenes being enacted in the bombardment of those villages, the exodus of panic-stricken people rushing hither and thither; shells bursting everywhere; the cries of bedridden and helpless; wounded people burning alive in their blazing houses; women sick, mangled children crawling on the sands, the sea before them and the bush behind them. And we read that the woods also were shelled. Who is to be held accountable for these deeds that disgrace both England and America?"

One soldier writes of the night of the terrible fires in Manila as follows:

"What we have all been expecting long, came. We were all very anxious to have it come, but I for one don't care for any more of it, because what I went through and what I witnessed this night changes my opinion of the horrors of war entirely. A lot of insurgents who were in the dark and whom we had not seen, opened fire on us with Mauser rifles. Here is where I witnessed the most terrible sight imaginable, and one which I shall never forget. Thousands of women and children were coming out of their homes and running around in the flames, lost, with their clothes afire, screaming. Horses, dogs and other animals were running around trying to

keep out of the flames, until they would become crazy and go right into the worst part of it. This sight had a bad effect on us and made us feel faint and sick. Thousands of women and children must have perished in the flames. Some of the boys got lots of money."

This is a sad admission for American soldiers; to get "lots of money" under such circumstances, but the boys say the worst of all was when the women and children were shot to hear their heart-rending outcries.

From that time on till the present the same terrible tale of slaughter has been heralded to the world, in spite of a censored press. The shelling of towns filled with women and children and noncombatants became so common we thought nothing of it.

As an illustration we quote the following from the Associated Press, dated Manila, June 11 (1899), 8:10 p. m. After stating that the towns had been shelled, as usual, by the warships, it adds:

"At 6 o'clock this morning General Wheaton advanced upon Las Pinas with a troop of cavalry, the Twenty-first infantry, the Colorado regiment, part of the Ninth infantry and two mountain guns, crossing two streams and entering the town without firing a shot. He then advanced upon Paranaque.

"The women and children, and, for that matter, many men, remained in the towns. No houses were destroyed, though many were torn by the shells from the warships. Everywhere the Americans found white flags flying."

The shelling of Paete was reported as follows:

"Manila, August 2 (1899), via Hongkong.—The gunboat Napidan last week shelled Paete, on the lake near Santa Cruz. The town was full of people who had been encouraged to return after General Lawton's expedition, having been assured that they would not be molested if they peaceably attended to business."

CHAPTER XLVIII.

SUFFERING FOR FREEDOM'S SAKE.

A United States army officer wrote the following for the Chicago Record:

"Manila, April 6 (1899).—A few days ago I was ordered to take out a patrol for the purpose of finding and destroying any supplies left by the Filipinos when they gave way to our advancing line. * * *

"Soon we found results of the morning's work—horrible-looking corpses of Filipinos, already swollen and distorted by the heat of the tropical sun. They lay in ghastly attitudes, with their death wounds either exposed or else marked by blood spots on their white clothing. It was difficult to realize that only this morning those same objects now lying there were living human beings, while now man and beast turn aside involuntarily and shun them. Possibly that spot of smoldering bamboo marked the only home this one ever had, and its destruction was almost as quick to follow the match as was his poor soul's flight from the bullet. And this other hideous thing, still roasting and sputtering in the embers, had perhaps crawled into his hut only to perish with it and leave no trace on earth of his life or its accomplishment.

"Have you ever seen anything of this sort? Well, God forbid that you ever shall! It is our business, I suppose; it is what we are paid for; but I hope nobody thinks we take pleasure in it, or imagines we can get satisfaction out of death and destruction. Of course, after entering a fight there is nothing to do but push it as hard as possible, and the instinct of self-preservation actuates men in deeds the results of which they deeply deplore. Rage and frenzy may exist in the excitement of the moment, but when that has passed only pity and sorrow can remain. Poor consolation is gleaned from military success while the evidences of its accompaniment are still so apparent.

"Along the road had been here and there little groups of nipa huts. They are built of bamboo and are as light and airy as they look, with the floor usually about four feet

from the ground and a bamboo ladder leading to the door. * * * In those left standing were evidences of hasty flight—partially cooked meals of rice and occasionally a little meat, with now and then some puny tomatoes and bunches of bananas. The furniture was of the simplest, consisting usually of a few mats and some bamboo chairs, with an old chest or two filled with rags. But in every house was a crucifix or else a picture of the Virgin, and many houses contained several such pieces as the only decoration of their walls. * * * In a few of the huts were still some women, with now and then an old man coughing with consumption. Perhaps the cough was partially affected, for these old fellows cannot be trusted, so each one had to open his meager clothing to show he had no weapons. Every house was rigidly searched until we came to one where on the floor lay a child of 6 or 7, with the smallpox, and that house we hastily left. Several similar cases were found, for the disease is very common. The church was, of course, a stone structure and had cost more time, labor and money many times over than all the rest of the village. Its altar held gilded wooden crucifixes and wax figures of the Virgin. I had come out to look for and destroy ammunition and food supplies, and, strange to say, this old church was the only place in which I found anything of importance. It contained quite a pile of six-pounder shrapnel for a field piece. * * *

"On the road back the same scenes were passed, but the light had faded. Here and there smoldering bamboo glowed and flickered where humble but happy homes had stood that morning, and another page had been turned on the old and dreadful story of war. B. H. A."

Another side of this sad struggle for freedom is shown in the following beautifully written account by an officer of the United States army, in the Chicago Record of November 30, 1899, giving us just as gently as possible a very faint glimpse of the cruelties connected with our government in the Philippines, at present:

The first scene is located in a Filipino home, from

which the sick father is taken under arrest as a traitor, or a patriot, as you view it.

"Suppose you ask yourself the question whether if you were an armed Filipino you would consider yourself a rebel or a patriot, and, whatever your answer, think about some of the other things that I saw to-day as consequence of these arrests? Virata, when found in his house, was sick with a high fever and was so dizzy he staggered and could not walk. His wife is a pretty young woman, and of course beauty in distress is always more effective in appealing to our sympathies. On the floor lay a little baby a few months old, and another, just able to toddle about, looked with wondering eyes at the soldiers. The poor woman stood listening to the explanation of affairs and heard the order for her husband to come along, and then, of course, she burst into tears. Confound it! Women always have to do some such thing. They show no consideration whatever for people who come to take away their husbands, and, to tell you the truth, I don't like this sort of work. I wish somebody else could be detailed to do it. What do you suppose she said?

" 'Oh, Señor Capitan, may I go with my husband?'

"These people, you know, are only semi-civilized, and their skins are quite dark, and they don't know that civilized countries could not permit such a thing as that she asked. So the señor capitan had to tell her that she could not go, and then, of course, she cried all the harder, so that it was very difficult for the señor capitan, and he looked as though he wanted to cry or swear, or both, and I am not sure but he did. The man was too sick to walk, so an ambulance was sent for and he was put in it and drove off, leaving the wife in depths of despair and the little ones crying from sympathy.

"The Filipino's little nipa hut, with its bamboo floor, was not much of a place to be torn from, but it was home, and there in the door was his wife, with one child in her arms, while the wail of the other was plain on the air. And for the wife God only knows what it meant, for it was not merely a question of happiness, but of

life and death. There was not a thing in the house to eat, except a little rice, enough for one meal. She had not thought of this until the party was starting, and then she cried out:

"'Oh, Señor Capitan, what shall I do? My babies will die; I have no food. May I enter the town past the guards?'

"And the señor capitan said in poor Spanish:

"'Señora, I am very sorry, but the orders positively forbid any one passing the lines, and—ah—you see—well—oh!—the order! Certainly, señora, you may come in; I don't care a —— whether they like it or not.'

"Swearing in the presence of ladies is not usually considered good form, and certainly the expression '—— the order' is not military, but the worst of it is that he doesn't seem to regret it at all, and he went further into encouraging treason by giving the woman an order for commissaries to keep her babies from starving; and he did other seditious things, such as swearing some more at the soldiers who crowded around, excited by vulgar curiosity and who were inclined to display little sympathy with anybody related to an insurrecto. He even told them they were several kinds of blank brutes and did not deserve to associate with men.

"What is the army coming to? Think of black sedition being pampered in this way, and seditious children being fed on government rice!

"It seems that after all, the fairy godmother appeared, though I am assured she was addressed as major and wore a red stripe on her trousers; I mean, she belonged to the artillery, and finding that these three men had done nothing tangible, so that no charge could be held against them, he turned them loose; I mean she turned them loose, and they came back here, and while the pass officer was trying to ward off and dodge some weeping women and was at the same time signing passes for them to go to Manila to see their husbands, the men themselves appeared.

"Well, the necks that were fallen upon for the purpose of shedding tears, included about all in the town except

the relief on post, for the officers and soldiers had to be in it, too; and, strange as it may seem, for these people are, of course, savages and quite black as to their skins, there was one little girl who hung on her father's neck and wept for joy almost as sincerely as did my boy when I got back sick from Cuba last year. B. H. A."

Mr. John T. McCutcheon in a letter from the Philippines in the Chicago Record of June 13, 1899, wrote concerning the battle of Santa Cruz:

"It was a carnival of death that has hardly ever been equaled—a man hunt that was almost as merciless and deadly as the Custer massacre.

"Santa Cruz, the second city in Luzon, was taken and Lawton's strategy had been successful.

"A peaceful quiet had spread over the plain. The firing line settled down to rest and the work of gathering in the dead began. The men of the hospital corps straggled across the field, and little groups of soldiers here and there marked where some Filipino lay. When I reached the shore from the Laguna a few minutes later the work of removing the bodies had not begun, but the surgeons were going over the field administering to the wants of the wounded and preparing to take them to the improvised hospital in Santa Cruz.

"The scene was an extremely sad and touching one. There were bodies, huddled as they fell, twisted and distorted. Many were struck three and even four times, showing where the gatlings had followed the death blow so quickly that other bullets struck home before the body could reach the ground. One handsome officer was lying dead. I had often seen him driving on the Luneta with his sister during the months of peace last autumn. Some of the Filipinos were young boys, scarcely 16 years old, and some were men well advanced in years. Their clothes were soaked to a dark crimson color and the fierce, hot sun was baking the blood on their faces to a thick dry crust. To many of them death had come quickly, and half-open eyes stared up to the blue sky with no sign of pain or suffering on their brows. The

wounded lay passive and uncomplaining, hardly a moan escaping the lips of men who were even then close to death. Some of them expected that the Americans would kill them as they lay, and looked appealingly at the soldiers who came near them, while others seemed utterly indifferent to the fate that might meet them. A Filipino concealed in a bunch of bamboos firing cowardly shots at the American is one thing, but when we find him to be a young boy and see him lying out in the sun with his white clothes drenched with blood and a big hole torn in his chest it is hard not to feel sorry for him.

"In places there were little heaps of clothing showing how some poor fellow had thrown aside his uniform in the hopes that he might be considered an 'amigo' or non-combatant. American soldiers were strolling listlessly around picking up trinkets and souvenirs, here a shot-riddled hat, or a bolo or a Mauser rifle. One cut part of a shirt from a dead body that had a bullet hole through its heart. It was an anting-anting—a catapunan charm consecrated by the priests and warranted to shield the wearer from the bullets of the enemy. A garment of this kind is profusely decorated with emblems and signs and the priests prey upon the ignorant natives by selling it at an exorbitant price to the superstitious Filipino soldiers. Sometimes as high as $40 is paid to a priest for one of these worthless shirts."

It seems that this 'anting-anting' scheme is a friar confidence game of the first quality, perpetrated upon their superstitious followers. It also seems that some of the native priests have learned the art or trick of anting-anting, and are carrying on the trade to the intense disgust of the "holy fathers."

The following is from the Manila Times of May 9, 1900:

"It is highly enjoyable (to a cynic) to see the friar newspaper 'Libertas' warmly denouncing the fetish business of 'anting-anting,' while the friars themselves make thousands of dollars profit every year out of exactly the

same trade. The sales of magic charms and talismans, sacred relics supposed to have supernatural power, holy pictures, cabalistic writings or slips of plain printed paper, pot dolls, tin saints and a thousand other kinds of anting-anting, form one of the most remunerative of all the friars' dollar-grabbing schemes. A plain, china doll bought in a toy-shop may cost five cents; the same china doll bought from a priest would probably cost a dollar and would be called a saint, and would have all the mysterious virtues of anting-anting. It is safety for those in danger, medicine to the sick, help to those who won't trouble to help themselves, an antidote to all poisons, a bullet-proof jacket, a defense against shells exploding, and a wooden leg to the amputated. All that for one dollar!

"So far, so good. What the friars do is all right, what they sell is holy, and what they rob from the ignorant and superstitious is for the good of the poor—priests. But when somebody else trespasses on their prerogative, poaches on their preserves, pirates their patent and infringes their monopoly, then it's quite another story!"

This story as told in the "Libertas" will not do for a mixed audience.

General Otis came home to declare that the war in the Philippines is "over." Undoubtedly he tells the truth if he intends to say it is all over, for it is—all over the islands, wherever a poor "pacified" Filipino patriot can be found to be fired at by an American.

If not, why is an American army necessary there, and why not send it home?

The Philippines are "pacified" he says—yes, like a prisoner in jail, or a straight jacket, or prostrate upon the earth with a heavy-weight policeman continuing to "pacify" him with boot, billy and bullets.

We ask earnest attention to the following special dispatch concerning one only of constant cases of slaughter now going on:

"Rochester, N. Y., July 28.—(Special.)—Gen. E. S. Otis was seen to-day with reference to the cablegram received from Manila on Thursday, which said a soldier was murdered in a native store at Oroquieta, northern Mindanao, Thursday, while purchasing some food, and that a company of the Fortieth Infantry stationed at Cagayan immediately went to Oroquieta and killed eighty-nine natives as an act of revenge.

"General Otis said:

" 'Major Goodwin is in command at Cagayan, where the eighty-nine Filipinos are said to have been killed, and it is certain that no such action was taken on his part without cause.' "

The following from Mr. McCutcheon under date of Manila, April 20, 1900, which was published in the Chicago Record of August 10, 1900, concerning the censor and this cruel killing seems fitting in this connection:

"In the last week a correspondent took a dispatch to the censor for approval. The first sentence stated that the preceding week had been the bloodiest since the war began.

"The censor mildly objected to the use of the word 'war.' 'There's no war out here,' he said.

" 'Well, what do you call it when 300 natives are killed in three engagements, which is what happened this last week?' asked the correspondent.

" 'That's not war.'

" 'Well, what is it then?' persisted the correspondent.

" 'That's only murder.' "

It is now too well known that the worst features of this man-hunt in the Philippines have been forbidden publication by a system of censorship conducted in Manila, but dictated at Washington, and yet what is published should horrify humanity.

Passing over a long period of massacres, we quote from a more recent dispatch of the Associated Press as follows:

"Manila, April 22 (1900).—Last week has been one of the bloodiest of the war since the first day's fighting around Manila. Authentic reports, mostly official, show a total of 378 Filipinos killed, twelve officers and 244 men captured and many more wounded. The number wounded is hardly guessable.

"Considering that the Filipinos entirely lack hospital facilities, a great majority of the wounded will die. Probably the week's work finished 1,000 insurgents. The Americans' loss was nine killed and sixteen wounded. Two sergeants and one private were killed in ambushes while escorting provision trains."

This seems more like wholesale murder than war, when men armed with bolos, wooden spears and swords are mowed down with machine, rapid fire and automatic guns, while vainly endeavoring to drive a foreign invader from their homes and fields and native land in this unequal contest of might against right.

Their rifles are so few, and their ammunition, as General Lawton said, so inferior frequently, as to be of no actual account in action often, even when they have modern weapons.

CHAPTER XLIX.

HOW A HERO DIED FOR FREEDOM.

To show how bravely some of these men have died for freedom, we call upon two eye-witnesses of a scene of valor worthy of immortality. With a bare handful of brave followers, young General Gregorio del Pilar, but a boy himself, made a stand at Tilad Pass on the Cordilleras, to cover the final retreat into the fastnesses of those mountains, on the 1st of December, 1899, giving his life gladly to guard Aguinaldo and all that was left them of their hopes of liberty at last. It was a battle above

the clouds and of the 60 Filipino patriots who fought for their freedom, independence and country there, 53 fell. Pilar could be heard encouraging his men to stand to the last and he was the last to fall, when those left fled. Richard Henry Little, war correspondent, wrote for the Chicago Tribune the following beautiful tribute to him:

"I had seen the youngest and bravest of the Filipino generals die while vainly trying to rally his men for one last effort to hold the Americans back; had seen the 'last ditch' fight of the war—the fight the pick and flower of the Filipino army had made in a frantic attempt to hold back the Americans until Aguinaldo made good his escape.

"It was a great fight that was fought away up on the trail of lonely Tilad Pass on that Saturday morning of December 2. It brought glory to Major Marsh's battalion of the Thirty-third Volunteer Infantry, who were the victors. It brought no discredit to the little band of sixty Filipinos who fought and died there. Sixty was the number that at Aguinaldo's orders had come down in the pass that morning to arrest the onward march of the Americans. Seven were all that went back over the pass that night to tell Aguinaldo they had tried and failed. Fifty-three of them were either killed or wounded. And among them, the last to retreat, we found the body of young General Gregorio del Pilar. We had seen him cheering his men in the fight. One of our companies crouched up close under the side of the cliff where he had built his first intrenchment, heard his voice continually during the fight urging his men to greater effort, scolding them, praising them, cursing them, appealing one moment to their love of their native land and the next instant threatening to kill them himself, if they did not stand firm. Driven from the first intrenchment he fell slowly back to the second in full sight of our sharpshooters and under a heavy fire. Not until every man around him in the second intrenchment was down, did he turn his white horse and ride slowly up the winding trail. Then we who were below saw an American squirm

his way out to the top of a high flat rock, and take deliberate aim at the figure on the white horse. We held our breath, not knowing whether to pray that the sharpshooter would shoot straight or miss. Then came the spiteful crack of the Krag rifle and the man on horseback rolled to the ground, and when the troops charging up the mountain side reached him, the boy general of the Filipinos was dead.

"We went on up the mountain side. After H company had driven the insurgents out of their second position and killed Pilar, the other companies had rushed straight up the trail, and never stopped until they were far up above the clouds and there was no longer an insurgent in sight. As we went up the trail we passed dead Filipino soldiers. We counted ten in all. Some had been shot several times. We found bloody trails that led to places on the edge of the cliffs, where wounded men had either jumped or fallen off. We passed the second intrenchment high up on the trail. It was built of heavy rocks well banked with earth. Just past this a few hundred yards we saw a solitary body lying in the road. The body was almost stripped of clothing, and there were no marks of rank left on the bloodsoaked coat. But the face of the dead man had a look I had never noticed on the face of other dead men I had found in insurgent uniform on the field of battle, in the wake of an American firing line. The features were clear cut and forehead high and shapely. I decided the man must have been an insurgent officer. A soldier came running down the trail.

" 'That's old Pilar,' he said. 'We got the old rascal. I guess he's sorry he ever went up against the Thirty-third.'

" 'There ain't no doubt about its being Pilar,' rattled on the young soldier. 'We got his diary, and his letters, and all his papers, and Sullivan of our company's got his pants, and Snider's got his shoes, but he can't wear them because they're too small, and a sergeant in G company got one of his silver spurs, and a lieutenant got the other, and somebody swiped the cuff buttons before I got here or I would have swiped them, and all I got was a stud button and his collar with blood on it.'

"So this was the end of Gregorio del Pilar. Only twenty-two years old, he managed to make himself a leader of men when he was hardly more than a boy, and at last had laid down his life for his convictions. Major Marsh had the diary. In it he had written under the date of December 2, the day he was killed:

" 'The general has given me the pick of all the men that can be spared and ordered me to defend the pass. I realize what a terrible task is given me. And yet I feel that this is the most glorious moment of my life. What I do is done for my beloved country. No sacrifice can be too great.'

"A private, sitting by the camp fire was exhibiting a handkerchief. 'It's old Pilar's. It's got 'Dolores Hosea' on the corner. I guess that was his girl. Well, it's all off with Gregorio.'

" 'Anyhow,' said Private Sullivan, 'I got his pants. He won't need 'em any more.'

"The man who had the general's shoes strode proudly past, refusing with scorn a Mexican dollar and a pair of shoes taken from one of the private insurgent soldiers. A private sitting on a rock was examining a golden locket containing a curl of a woman's hair. 'Got the locket off his neck,' said the soldier. * * *

"As the main column started on its march for the summit of the mountain a turn in the trail brought us again in sight of the insurgent general far down below us. There had been no time to bury him. Not even a blanket or a poncho had been thrown over him.

"A crow sat on the dead man's feet. Another perched on his head. The fog settled down upon us. We could see the body no longer.

> 'We carved not a line, and we raised not a stone,
> But we left him alone in his glory.'

"And when Private Sullivan went by in his trousers, and Snider with his shoes, and the other man who had the cuff buttons, and the sergeant who had the spur, and the lieutenant who had the other spur, and the man that had the handkerchief, and another man that had his

shoulder-straps, it suddenly occurred to me that his glory was about all we had left of him."

The following needs no comment, but tears:

"New York, March 15.—A correspondent of the Evening Post, writing from Manila under date of February 2, says: When Gregorio del Pilar's body was found American soldiers stripped it of every bit of clothing, taking the rings from the fingers and a locket from the neck. Not a stitch of any kind was left on the body, everything being taken for souvenirs. For two days the body was left by the roadside unburied until its odor was offensive, and some Igorrotes were ordered to cover it with dirt. Among the things taken were his watch, money, a gold and a diamond ring."

Our American heroes did not stop at "stealing the pennies off of a dead man's eyes," but they stripped the last stitch of clothing off of his body and then left it without burial, but had he been a hated Briton the brave old Boers of South Africa would have buried him with psalms and prayers and military honors.

This shows us just where we are as a nation to-day, having turned our backs upon the principles of justice, and the plain path of duty, and pressing heedlessly along the bloody trail of tyranny, we are preparing to plunge into the bloody abyss of brutalism.

Does any one doubt these words, then read those written by Philippine Commissioner Denby for the Forum of February, 1899, as follows:

"The hard practical question alone remains: Will the possession of these islands benefit us as a nation? If it will not, set them free to-morrow, and let their people if they please cut each other's throats or play what pranks they please."

Listen to the words of Senator Carter, late Chairman of the Republican National Committee:

"This is a practical age. We are going to deal with the question on the basis of dollars and cents. Neither religion nor sentiment will have much influence in determining the verdict. The great question will be, will it pay?"

The issue then is between the devil and the dollar on one side, and God and humanity on the other!

Such a man as General Pilar is worthy of more than passing notice, so we quote another touching tribute to his worth, by Mr. McCutcheon in the Chicago Record of February 3, 1900, under date of Manila, December 23, 1899:

"Two men who were hotly pressed turned to fire on the foremost of the pursuers, who, panting and tired, were coming after them. Both insurgents were killed. One of the soldiers pushed a wounded man over the brink of the precipice. Six dead bodies lay along the trail, just beyond the barricade, but none was found at or near the rock which had played such a prominent part in the defenses of the Filipinos. This rock, which is known for miles around as El Obispo, or 'The Bishop,' juts out of the mountain side just to the right of the barricade and was found to bear the marks of many bullets. Nearly all the Filipino casualties occurred during their hopeless flight up the trail in the endeavor to reach the second barricade. In this flight they were obliged to pass many exposed places and at those times the sharpshooters picked them off. It was a bloody half-mile between the two barricades. Besides the bodies remaining in the trail, the little animal paths leading upward were bloody and strewn with hats, cartridge belts and other articles which had been cast away.

"Gen. Gregorio del Pilar was the last man to fall. He was striving to escape up the trail and had already received a wound in the shoulder. A native was holding his horse for him and just as he was preparing to mount a Krag-Jorgensen bullet caught him in the neck, and passing through, came out just below his mouth. The

men of Company E, rushing up the trail, caught the native, who was endeavoring to secure the papers which the general had in his pockets, and a moment later captured the horse.

"At that time no one knew who the dead man was, but from his uniform and insignia they judged that he was an officer of high rank. The souvenir fiend was at once at work and the body was stripped of everything of value from the diamond ring to the boots. A pair of handsome field-glasses with an attachment which determined the ranges of the riflemen was turned over to Captain Jenkinson by one of the men. Three little gold lockets hung around his neck—one with an enamel representation of a saint on it, another a purely ornamental one and the last a small Agnus Dei. He wore silver spurs, shoulder-straps of gold and a new khaki suit such as all the higher Filipino officers wear. He carried no sword. In one of his pockets was an American $20 gold piece, which he had shown to me when he was in Manila with a peace embassy some months before.

"The articles of most importance and interest, however, were the documents which he had in his pockets. Of these there were many, all of which were turned over to Major Marsh. Some were muster rolls, some were letters and instructions from Aguinaldo, one was a note from Aguinaldo which had been brought by the native to Pilar during the fight. When the native was searched the receipt for this note was found, signed by Pilar and tucked away in his hat. Many letters were found, most of them from his sweetheart, Dolores José, who lived in Dagupan. A handkerchief bearing her name was also found in his pocket. One letter was from the president of Lingay and gave the exact number of soldiers in March's command. Pilar's diary, which ran from November 19 on to the day of his death, was of remarkable interest, for it detailed many things regarding the wild flight of himself and Aguinaldo's party up the coast. The last words written in it were pathetic and indicated something of the noble character of the man. The passage, which was written only a few minutes previously, while the fight was on and while death even then was

before him, said: 'I am holding a difficult position against desperate odds, but I will gladly die for my beloved country.'

"Pilar in command and alive, shooting down good Americans, was one thing, but Pilar lying in that silent mountain trail, his body half denuded of its clothes, and his young, handsome, boyish face discolored with the blood which saturated his blouse and stained the earth, was another thing. We could not help but feel admiration for his gallant fight and sorrow for the sweetheart whom he left behind. The diary was dedicated to the girl and I have since learned that he was to have been married to her in Dagupan about two weeks before. But the Americans came too soon. Instead of wedding bells there sounded the bugle calls of the foe and he was hurriedly ordered to accompany his chief, Aguinaldo, on that hasty retreat to the mountains. The marriage was postponed, and he carried out his orders by leaving for the north.

"Pilar was one of the best types of the Filipino soldier. He was only 23 years old, but he had been through the whole campaign in his capacity as brigadier-general. It was he who commanded the forces at Quingua the day that Colonel Stotsenberg was killed, and it may be remembered that the engagement that day was one of the most bloody and desperate that has occurred on the island. He was a handsome boy, and was known as one of the Filipinos who were actuated by honestly patriotic motives, and who fought because they believed they were fighting in the right, and not for personal gain or ambition."

CHAPTER L.

TERRIBLE STRUGGLE FOR RELIGIOUS LIBERTY.

In his next letter, dated Manila, December 27, 1898, Mr. McCutcheon tells how Major March and his band of Americans pressed over Tilad Pass and followed the trail to the little "barrio of Angaki," where he states:

"The Presidente said that at 2 o'clock the day before a runner, one of the Catapunans, had come down from the scene of the fight with the report of General Pilar's death and the capture of the pass by the Americans. The runner had then left hurriedly to carry the news to Aguinaldo in Cervantes."

Then he tells how they "hiked" away for Cervantes, meeting natives who told them "there were still some Catapunans in Cervantes." Then they met some Spanish prisoners who told them "the insurrectos had only just left town," and reaching Cervantes, "the Presidente was excitedly talking about the Catapunans."

His following letter, dated December 28, 1898, tells of pressing on in pursuit of Aguinaldo where "the trail rapidly leaps up into the air, among pine trees of the high altitude, when they met the Presidente of Bagnen who told them 'the Catapunans had all fled.'"

Then he tells of the trials of the killing climb over those mountain trails, and, speaking of the flight of Aguinaldo's party, says:

"It must have been a terrible trip, especially for the women. Mrs. Aguinaldo is said to have died December 13, in the village north of Bayombong. Her mental agony was undoubtedly of the keenest sort. Her baby had been killed in the flight from Bayombong on the railway, her eldest child and her husband's mother had been captured, and she had not heard a word regarding their fate; her husband's best friend, Gregorio del Pilar, had been killed, Concepcion had surrendered, the Seyba girls (her lady companions) had left her, and her husband was in fear of his life from Americans and Igorrotes. If the report of her death be true it can undoubtedly be assured that death came as a relief."

That death did not come to her relief at that time, as was rumored, is most remarkable, and only enforces the fact upon us, that there are hundreds of thousands of

Filipino mothers and wives like Mrs. Aguinaldo, and sisters and sweethearts like Dolores José, to whom death would be a welcome relief to-day.

General Wheeler said in San Francisco on his return from the Philippines:

"No one who has not seen it can have any idea of the extent to which the poor Filipinos have suffered on account of this war. It is enough to make one's heart bleed to see the hardships and anguish they have to undergo."

Upon the people of our Great Republic rests in crimson stains the blood of the innocent slain in their struggle for freedom.

Upon us lies the guilt of all this awful agony which our army and navy have caused in the name of "humanity."

Heaven have mercy on the men who have betrayed the Republic into committing these crimes, and help us to call a halt on hell at once.

Mr. John T. McCutcheon, referring to Aguinaldo's probable whereabouts more recently, states in a letter dated Manila, April 21, 1900, in the Chicago Record of August 13, 1900:

"One theory is that Aguinaldo was killed by the Igorrotes three or four days after the fight at Tilad pass. Some prospectors who have just come down from the Igorrote country say that he and his whole escort were massacred.

"Another theory is that he is slowly making his way down to the Camarines. A letter dated January 21, in Morong province, and signed Aguinaldo, has been found. This is thought to have been written by the leader, but the theory is weakened a good deal by the fact that another Aguinaldo, a captain, has been operating in that district and may have been the writer of the letter.

"Another letter found in the Laguna district directs

that a guard of 300 men be formed, the duty of which is to accompany 'our beloved President,' who is never again to be left alone and unguarded.

"The most recent story, however, is that Aguinaldo and a native priest named Aglipay are together in Isabella province, in northern Luzon. Aglipay claims to be the successor of Archbishop Nozaleda, having excommunicated the latter, and is said to be arousing the people to patriotic and religious fervor in the cause of freedom and independence. General Otis is inclined to credit this story, and he furthermore believes that a great deal of the present 'ladrone' activity is due to the eloquence and activity of this agitator. It can be readily conceived that this pair, one representing the embodiment of Filipino secular ideals and the other representing the church, would have a powerful influence on the people.

"And still another story, though not so recent, is that Aguinaldo has signified a willingness to surrender if General Otis will see that he is not murdered between the time he surrenders and the time he reaches Manila.

"Buencamino has approached General Otis and proposed to arrange Aguinaldo's capture, but General Otis declined to listen to his proposition.

"Aguinaldo's fear of being killed 'while attempting to escape' is not without foundation. Nearly every soldier refers to him in the bitterest way, and never without supplementing the remarks with the most revengeful and abusive profanity. I've heard many of them say that if they ever laid eyes on him there would be one more 'good nigger.'

"For my part, I can't help but feel some admiration and considerable pity for the man. It may be that I know him better than the soldiers do, and that I've made something of a study of his characteristics and deeds.

"My observations extend back to the day when he arrived from Hongkong on the McCulloch, and have been supplemented by what I have since learned regarding his previous history. In the face of these I find it

impossible to think of him as the ambitious traitor and scoundrel that so many people have called him."

Whether he is dead or alive, there is no true liberty-loving American who does not sympathize with Aguinaldo in his wonderful fight for freedom against overwhelming odds.

"[Special Correspondence of the Chicago Record.]

"Manila, April 22 (1900).—It seems undeniably true, in reviewing the situation here, that the feeling of rebellion has not lessened during the last four months. The Manila papers contain the news of big bodies of insurgents meeting our forces nearly every day and of turbulent conditions in nearly all parts of the island. Even President Schurman of the Peace Commission could not now say that the disturbed districts were confined to the Tagalo sections. At one time he made the remark that the fighting, rebellious element of the Filipinos was confined to that section of Luzon south of Dagupan and north of Cavite province. Beyond these lines the people were peacefully inclined.

"But recent campaigning out in the "peaceful" sections has shown a deep hostility among the people and nearly as much opposition as has been shown in the Tagalo sections. We have found that the leaders of the revolution in all parts of the Philippines have been chiefly Tagalos, which is to be expected, for the Tagalos are better educated, more aggressive and have suffered more from the oppression of the Spanish officials and friars. Among the soldiers, however—the men in the ranks—we have found as many men of other tribes as of Tagalos. In the Visayas there are hundreds of Visayans under arms; in the Camarines there are many Bicols, and in the north of Luzon there are a great many Ilocanos.

"There is no doubt that the Philippine rebellions have been incited and led by Tagalos, but observation has shown that the people of all sections, regardless of tribes, have flocked to the standard and principles proclaimed by the Tagalos. In the 1896 rebellion the fight-

ing was almost entirely in Tagalo provinces, and the insurrectionists were largely composed of Tagalos, but in this present rebellion the fighting has extended to every class; the army has been recruited from all sections, although the Tagalos have been the directing spirits.

"Within the last two months it has been noticed that great numbers of bolo men have joined with the riflemen of the insurgent army. It has also been noticed that these bolo men, instead of being cowardly, have attacked several of our garrisoned towns with the fierce blindness of religious fanatics.

"The town of Bacon, in Albay province, was attacked by 500 armed insurgents on the night of April 16. They were driven off, leaving forty dead on the field. On April 17 200 natives entered the town of Laoag, in northern Luzon, and attempted an uprising. Twenty were armed with rifles and the rest with bolos, pikes and clubs. Forty-four men were killed, the uprising was quelled and the American loss was none. On April 16 between 600 and 700 attacked the town of Batac, in Ilocos Norte. There was some desperate hand-to-hand fighting, two Americans were killed, three wounded and the Filipinos lost 180 killed.

"These are samples of the fights which occur very frequently out in the provinces. They read very much as the old Spanish telegrams read—hundreds of the enemy killed, with comparatively no loss to the side sending the report. We can now understand the conditions which made such unequal casualty lists possible. The natives have inferior arms, no discipline, and are impelled by religious or patriotic fervor, unheedful of the great disparity of arms, and relying on their superiority of numbers.

"The great proportion of bolo men in the recent fighting, together with the fanatical fury of some of their attacks, indicates that some influences are at work to enlist the active co-operation of the mass of people. These bolo men, for the greater part, are the workers in the fields—the common people and peasants—who require an unusual impulse to spur them on to combat

a force of conditions which they have hitherto dreaded and feared. We have heard more of bolo men in the last three months than at any like period during the insurrection, and there must be some particular reason in their unusual activity.

"The explanation of this new and fanatical hostility is thought to be Archbishop Chappelle's attitude regarding the friars. It is said, with considerable authority, that he has been working steadily to have the friars reinstated in their parishes and to protect the property of the religious orders from confiscation or legal complications. When he came here he at once became closely identified with the friars. On the 7th of January he had an interview with the Father Provincial of the Dominican Order of Friars, in which he is reported as having said that President McKinley realized the necessity of the monastic orders remaining in the Philippines. He further said that the friars of the Philippines have alarmed themselves without any reason.

'I know,' he continued, 'their importance in this country, and am openly disposed in their favor. * * * If the friars occupy the parishes they will be considered as elements of good order, and therefore as American agents. As America is thoroughly convinced of the necessity for the retention of the friars in the Philippines, the monastic orders will be given the necessary prestige, which will be much greater than it was during the Spanish regime. Father McKinnon, who will be appointed to a high position in the archipelago, will protect the friars and be the mediator between them and the American authorities here.'

"This interview was published in the Progresso, and the writer of it claims it is authentic with as much vehemence as Archbishop Chappelle denies it. I do not know whether or not it is true, but at any rate this publication of it had the effect of a bursting bombshell among the Filipinos. There came from all parts of the islands long petitions from the people begging that the friars be not forced upon them again. A telegram,

signed by representative Filipinos, was sent to the Pope, and a delegation was sent to Rome with a protest.

"There were columns of discussion in the Spanish papers, all of which tended to inflame the people and make them apprehensive of the future.

"The Patria said that 'the counter-manipulation which certain elements are trying to carry out by all means to secure the friars' return to the parishes will be quite fruitless, as the freedom of the individual and right of conscience have now become entirely free. All the means of corruption, including gold, will prove useless to prostitute and to disguise the truth respecting the alleged love of the Philippine people toward their former jailors and exacters.'

"A number of citizens called on General Otis to learn whether America's intentions were correctly stated in the remarks attributed to Archbishop Chappelle.

"The Progresso, in this connection, said on January 23: 'The few words from General Otis denying that the United States government intends to compel the Philippine people to accept the monastic orders have been sufficient to take away from the people's minds the bitter uncertainties which darkened them, and have given new life to their hopes. The Philippines, in the time of the Spanish regime, rather than being a Spanish colony, from which the mother country could have derived resources for strengthening its power in this world, were only an inexhaustible mine for the monastic corporations. To prove this let one take a walk through the city and observe the main buildings or inquire at the foreign banks as to the enormous sums of money deposited in them, or view the fields of the Cavite, Laguna and Cebu provinces, the necropolis of the Spanish power, and the Philippine 'expallarium,' and he who studies all of this will exclaim: 'Oh, people, how dear you have paid for the friars!' These things are at present being considered by all the Filipinos, and a feeling of gratitude comes from the hearts of all of them toward General Otis for his reassuring words, which will, we are

sure, assume a reality. The American democratic history could not do otherwise.'

CHAPTER LI.

CHAPPELLE'S RECEPTION AND ANTI-FRIAR DEMONSTRATIONS.

"On January 23 a reception was given at Melacanan palace by Archbishop Chappelle to the parish priests and Filipino Catholics. About a dozen American officers were present, and the Archbishop was supported by several representatives of the Spanish monastic orders, including Dr. Nozaleda, Archbishop of Manila. Close in attendance was Chaplain McKinnon, in full United States army uniform, though he is now doing no regimental duty. The Filipinos attach great significance to the presence of an army officer in the Archbishop's retinue. They have often asked whether it meant that the Archbishop was to have the army to enforce his wishes.

"Archbishop Chappelle made a few remarks to the gathering, at the close of which somebody cried, "Fuera los friales!" The crowd took up the cry, "Fuera! Fuera!" (Away with them.) The shout passed out into the street, where many hundreds of excited Filipinos had gathered, and it was sounding abroad when General Otis appeared. Then the cry, "Viva Otis!" mingled with the other, and he entered the building amid continuous cries of "Viva Otis!" "Fuera los friales!" "Fuera Nozaleda!" and "Viva America!"

"When the friars were beginning to withdraw each one was hooted in the street, and the shouts of the crowd took the ominous form of "Muerte a los friales!" (Death to the friars.)

"One of the clerics afterward stated that all the demonstration was mere effervescence, the machinations of a few malevolent persons, Freemasons and others.

"In another issue of La Patria, an anti-friar organ, is an article from which I quote the following:

* * * 'If, in spite of what is said above, the Span-

ish friars are to remain in the Philippines and retain all of their former privileges, then the harm which the Catholic faith is going to suffer in this part of the far East is incalculable. By right of spiritual administration the souls in the archipelago ought to be intrusted to our secular clergy alone, and if for the present there are not sufficient Philippine priests for all the parishes, some of these might be temporarily placed in charge of foreign clergymen, but never of the orders now in the archipelago, who are the eternal and irreconcilable enemies of the whole of the Philippines.'

"This church controversy was the fiercest along in the latter part of January. The insurgents since that time have used it to enlist the waning feeling of rebellion in the minds of the people. It is believed that this agitation of a question so near to the hearts of the people has had a great effect in stimulating the hostility of the peasants and bolo men.

"When one reflects that the chief aspiration of the Filipino people for years has been the riddance of the friars, it is seen what a powerful and effective incentive to rebellion is the announcement that America is going to return the friars to their parishes and protect them with armed forces.

"The expulsion of the friars is more generally desired than independence, which is an uncertain, unknown state which the people do not thoroughly understand. But they do understand what the friars have done in the past and what they may do in the future if returned to the provinces.

"There are many good friars and many bad ones. I don't know which are the greater in numbers, but the ambition of the Filipinos to have them all expelled leads me to suspect that most of them have been bad. The friars have done more than any other agency in educating the people and in teaching them methods of agriculture. But they have not done this work for nothing, as is testified by the immense wealth which some of the orders have acquired.

"The Filipino people are devoted to the Catholic

church, but they hate the Spanish representatives of the church. Whether Filipino priests would improve conditions is something which would require time to prove. I've met many very cultured and learned native priests, but I doubt whether there are enough of that kind to fill the pulpits of all the hundreds of churches in the Philippines. The installation of Protestant churches in the islands would not be successful, in my opinion, for the people are too deeply attached to the institutions of the Catholic church. They are devoted to the religious fiestas, which, in the Philippines, constitute such a great and impressive feature of their worship. It is doubtful whether any other creed, destitute of all these imposing displays which appeal so strongly to the senses of Eastern peoples, could make much headway at present in these islands.

"Returning to the discussion of the present military situation, I am convinced that the agitation regarding the return of the friars to the provinces is the chief impulse which has aroused the recent bitter antagonism and activity of the people. If the friars are returned against the manifest wishes of the people, the trouble that will ensue will require many soldiers for a long period in the islands, not only to protect the friars, but to prevent another such anti-friar rebellion as the one of 1896."

The Manila Times of January 24, 1900, contained the following account of the reception given by Archbishop Chappelle on the 23d, together with a graphic description of the disturbance that followed, from which it is possible to form some idea of the feeling among the Filipinos of Manila as to the friars:

"The house was gaily decorated and brightly illuminated. Some hundreds of Filipinos attended, being about equally divided between priests and laymen. Very few Philippine ladies attended, as there had been rumors of a possible disturbance.

"About a dozen American army officers, with their

wives, were present, and the Archbishop was supported by several representatives of the Spanish monastic orders, including Dr. Nozaleda, Archbishop of Manila. Close in attendance was Chaplain McKinnon, in full United States army uniform, though he is now doing no regimental duty. The Filipinos attach an undue significance to the presence of an army officer in the Archbishop's retinue. Our representative was several times asked whether it meant that the Archbishop was to have the army to enforce his wishes, and of course replied with an emphatic negative.

"Punctually at 5 p. m. the Filipinos and Filipinas began coming in, being presented one by one to his reverence, kissing his hand, and some kissing the hem of his robe. Right at the outset a Philippine lady, on making her obeisance, produced a document which she wished to read to the Archbishop, petitioning for the expulsion of friars from the Philippines, abolition of the orders entirely, and transfer of their vast properties either to the state or to a reorganized Philippine church.

"Dr. Chappelle gently but firmly shut the lady up, saying this was neither the time nor the place for such things. He declined to receive the petition.

"A few minutes later, however, he decided to make a public statement on the burning question, and immediately the whole assemblage gathered in a circle around him, while he said, in fairly good Spanish, speaking slowly in a clear, quiet voice:

"'Venerable Sacerdotes: I think it will be useful for you to have one or two conferences with me. First, you get together all the secular priests and decide for yourselves what it is that you want, and then come to me, tell me all about it, speak out quite frankly and freely. It is hardly necessary for me to tell you that I have the interests of the secular clergy thoroughly at heart, for I am a secular priest like yourselves. I wish to say that it is not necessary for the newspapers to meddle in these matters. These are questions solely to be decided by the authorities of the church. As I said just now in conversation with some of you, I am here not

merely to do bare justice, but all possible favors to you, and to grant all your legitimate aspirations. [Loud applause.] But I think it is quite contrary to the highest and best interest, under the present circumstances, for these questions of religion to be discussed in the newspapers, because the newspapers, and especially some of those which are concerning themselves most actively in the matter, do not understand all the circumstances of the case. In fact, some of them, judging by their utterances, do not know anything at all about it. For example, they attribute to me this or that plan, when as a matter of fact I have not as yet taken a single decision on any of the matters in hand. But I can assure you that in due course of time, whatever we may have to do temporarily in the way of retaining friars on account of the scarcity of men to replace them, in time all your secular priests in the Philippines will have the same status as the secular clergy in all other countries—the same as in Rome itself, or Paris, or New York, or my own city, New Orleans. [Loud applause.] But before that can be accomplished there are many matters to settle, and we will discuss all our affairs in good time; but newspaper discussions are quite contrary to the interests of the country. General Otis and I will arrange matters on a basis that will prove satisfactory.'

"Immediately the Archbishop ceased speaking somebody cried, 'Fuera los friales!' The crowd took up the cry, 'Fuera! Fuera!' (Away with them!) The shout passed out into the street, where many hundreds of excited Filipinos had gathered, and it was echoed abroad on the evening air just as General Otis came to the place. Then the cry, 'Viva Otis!' mingled with the other, and he entered the building amid continuous cries of 'Viva Otis!' 'Fuera los frailes!' 'Viva America!' 'Fuera Nozaleda!'

"This is the first time General Otis has gone to any social function in Manila except the politico-social reunion given by President McKinley's commissioners nearly a year ago. His visit yesterday has therefore attracted more attention on that account. General Otis

was accompanied by Major Murray, Lieutenant Stanley and Lieutenant Sladen. After a few minutes' conversation with the Archbishop and with some of the American visitors, General Otis withdrew, being again greeted with 'vivas' and cries of 'Fuera los frailes!' as he departed.

"Later Archbishop Chappelle announced that he would hold a conference with the Filipino priests on Thursday. When the friars began to withdraw each one was hooted in the street, and the shouts of the mob took the ominous form of 'Muerte a los frailes!' (Death to the friars!).

"We were told by passers-by that at one time the cries of 'Muerte a los frailes!' were so threatening that several friars who were coming to the reception hesitated on the sight of the mob, and after a moment's survey took to their heels. There was, however, no act of violence whatever—nothing beyond the shouting."

A Manila correspondent of the Standard stated:

"This last reception is the sensation of the hour, next in importance to the disclosure of Chappelle's private address to the friars, in which he declared his affection and admiration for Archbishop Nozaleda, of Manila, who is a product of the Dominican order, and his intention to retain the friars in the parishes, not one statement of which disclosure has he denied up to this date.

"It is clear that Chappelle has before him no easy task to retain the friars and the Filipinos at the same time. It is for him to decide whether the people of these islands are of more value to the Pope than the monastic orders."

We quote the following, with the suggestion that possibly the people of the United States may have some choice to make in this matter.

CHAPTER LII.

INDEPENDENCE OR EXTERMINATION.

[Correspondence of the Associated Press.]

"Manila, June 12 (1900).—'More soldiers,' is the demand which is coming to General MacArthur from every department of the islands. Recent events have worked to vindicate General Lawton's judgment that 100,000 troops would be needed to establish American sovereignty over the Philippines. Until they attempted to hold provinces of 200,000 or 300,000 hostile people with a regiment or two, the American commanders hardly realized the size of the Philippine Islands. * * *

"The church has become a troublesome factor in Young's territory. Aglipay, the priest who has proclaimed himself as Archbishop of the Philippines, and excommunicated Archbishop Nozaleda, is in the field as a General. His forces attacked Captain Dodd of the Third Cavalry at Batoc, where more than 200 Filipinos were slain. Aglipay commanded in person and there is an unproven report that he was among the killed. His followers fought with the recklessness of Mohammedan fanatics.

"They approached the Americans in three lines. An advance guard of women was arranged with the expectation that the Americans would not fire upon them. After the women a line of bolo men and others armed only with wooden swords, no more dangerous than policemen's clubs, and behind the bolo men the riflemen. Happily, the women threw themselves flat upon the ground and sought shelter at the first fire, so that few of them were injured. The soldiers thought they were men dressed in women's clothes. The onslaught of the bolo men was like the descent of the Mahdi's fanatics upon Kitchener's squad at Khartum. They kept coming on faster than the soldiers could shoot them down, until they were so close that our cavalrymen had not time to fire and load, but went through them with clubbed carbines."

On page 70 of General Otis' official report of August

31, 1899, he states that after the issuing of his proclamation of January 4, 1899, a general protest arose against President McKinley's benevolent assimilation programme, and adds:

"Even the women of Cavite province, in a document numerously signed by them, gave me to understand that after all the men are killed off they are prepared to shed their patriotic blood for the liberty and independence of their country."

Upon page 134 of the same report, referring to the universal spirit of opposition to American occupation, in May, 1899, he shows that even the children had caught the contagion of patriotism, which certainly looks badly for future "pacification"—thus:

"Among them a battalion of boys of tender age appeared, whose mission was to throw stones at the enemy under the guidance of Providence; but one or two of the little fellows were wounded, and the desire for self-preservation being stronger than their religious enthusiasm, they were seen no more."

But many Filipino battlefields have been marked by the blood of mere boys, fighting for freedom.

We ask the attention of all those who may have honestly believed with President McKinley when he stated in his proclamation of December 5, 1899, as follows: "I still believe that this transfer of sovereignty was in accordance with the wishes and the aspirations of the great mass of the Filipino people," to the following words of General MacArthur, the present Governor-General of the Philippines, as reported by the correspondent of the "Criterion":

"When I first started in against these rebels I believed that Aguinaldo's troops represented only a faction. I did not like to believe that the whole population on Luzon—the native population, that is—was opposed to

us and our offers of aid and good government. But after having come this far, after having occupied several towns and cities in succession, and having been brought much into contact with both insurrectos and amigos, I have been reluctantly compelled to believe that the Filipino masses are loyal and devoted to Aguinaldo and the government which he heads."

It is time for the American people to appreciate the fact that the Filipinos are in earnest, and we call attention to the following view of an intelligent, disinterested foreigner:

[By the Associated Press.]

"New York, July 28 (1900).—A dispatch to the Herald from Paris says: 'Jean Hess, French explorer and writer on colonial subjects, after passing three weeks at Manila, wrote a long letter, dated Hongkong, June 20. Mr. Hess says the idea of independence is in the heart of the Filipino race, and will only be destroyed by destroying the race."

The following is interesting in this connection:

Special Cable to the Daily News.

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"London, May 26.—Frank Berger of New Jersey, who has been offered the Chief Justiceship of the Island of Porto Rico by President McKinley, told your correspondent to-day that Governor Roosevelt's programme for the next four years includes a second term as Governor of New York and two years as Governor-General of the Philippines: Mr. Berger said:

"'Governor Roosevelt openly confessed his ambition to serve his country as chief administrator of the Philippines. No appointment could be more fitting for the famous leader of the Rough Riders. Governor Roosevelt hankers after a life of physical exertion. He is peculiarly endowed with the requirements for such a position.'

"President McKinley took occasion to discuss the colonial future of the United States with Mr. Berger

while tendering him the Porto Rican judgeship. Mr. Berger says that it is the President's desire to make the government of Porto Rico a model for an extensive colonial system, which the chief executive believes the United States is on the threshold of establishing.

"'So far,' said Mr. Berger, 'as the Philippines are concerned, in my opinion, the extermination of the natives is America's only hope of ever being able to establish a stable government. So long as the Filipinos are permitted to live as they now do, the islands will be the theater of strife, insurrection and savagery. They are not endowed by nature with the qualities of a ruling race.'"

General Shafter, of Santiago fame, declared in the Chicago News of April 18, 1899:

"It may be necessary to kill half the Filipinos in order that the remaining half of the population may be advanced to a higher plane of life than their present semi-barbarous state affords."

And now another advocate of "civilization" states it as his opinion that it will be necessary to kill the other half if we are ever to establish "a stable government" there. His ideal of "a stable government" must be either hell on earth or a great national graveyard for the Filipinos.

What Mr. McKinley's "model for an extensive colonial system" would be under such a "Chief Justice" we could hardly imagine, unless it might be a wholesale human slaughter-house, or a combined Armenian massacre and Boxer rebellion, improved upon by American "civilization" mercenaries.

CHAPTER LIII.

WONDERFUL WORDS AND SPLENDID PRECEDENTS.

We turn from such sickening talks of Shafters and Shylocks to words more worthy of men and Americans.

Governor Theodore Roosevelt declared at the reunion of the Rough Riders, in Oklahoma, on July 3, 1900, as follows:

"No nation, no matter how glorious its record, can exist unless it practices—practices, mind you, not merely preaches—civic honesty, civic decency, civic righteousness. No nation can permanently prosper unless the Decalogue and the Golden Rule are its guides in public as in private life."

Had we practiced what we preach in the Philippines, we would have a nation of loyal, liberty-loving allies there to-day, instead of mortal foes, fighting to the death.

Mr. Roosevelt is right, for the Decalogue and Golden Rule are not out of date. The Declaration of Independence is not, nor will it ever be a dead letter so long as right is right, and truth is truth, and justice is justice.

The Declaration of Independence is the Golden Rule applied to politics—the doing unto others as nations what we would that they should do to us as a people—the fulfillment of the higher law—"Thou shalt love thy neighbor as thyself," in national life, and world-wide issues, which would cut short every war of conquest on earth.

In this connection we call attention to Mr. McKinley's words:

"Human rights and constitutional privileges must not be forgotten in the race for wealth and commercial supremacy. The government by the people must be by the people, and not by a few of the people. It must

rest upon the free consent of the governed, and of all the governed. Power, it must be remembered, which is secured by oppression, or usurpation, or by any form of injustice, is soon dethroned."—William McKinley, at New England Dinner in New York City, in 1890.

"I speak not of forcible annexation, for that cannot be thought of. That, by our code of morals, would be criminal aggression."—From Message of President McKinley to Congress, April 11, 1898.

Mr. McKinley was right when he spoke these words, as was Mr. Roosevelt when he said we should practice what we preach.

Had the so-called "Christian" nations of Europe not disregarded the Golden Rule in their relations with China, there would have been no Boxer massacres of "foreign devils."

Had we not done so with our Filipino allies when they were fighting with us against the Spaniards, "our common enemy," we would have had no need of an army of "100,000 men" to keep our flag flying in the Philippines to-day, while troops are needed in China to protect our citizens and commercial interests there, but instead of that, thousands of our Filipino foes might be fighting for us in the Orient, our most faithful allies and friends, acknowledging the freeman's debt of deathless gratitude to us.

As these words are written with no partisan or political purpose, and as the question of human rights should never be permitted to become subservient to such base, narrow motives, having quoted the noblest words from the present standard-bearers of the Republican party, we feel in fairness bound to quote the following from Mr. Bryan, to bring out more clearly the point at issue, and show more forcefully the difference between present practice and accepted precepts:

"Anglo-Saxon civilization has taught the individual to protect his own rights; American civilization will teach him to respect the rights of others.

"Anglo-Saxon civilization has taught the individual to take care of himself; American civilization, proclaiming the equality of all before the law, will teach him that his own highest good requires the observance of the commandment: 'Thou shalt love thy neighbor as thyself.'

"Anglo-Saxon civilization has, by force of arms, applied the art of government to other races for the benefit of Anglo-Saxons; American civilization will, by the influence of example, excite in other races a desire for self-government and a determination to secure it.

"Anglo-Saxon civilization has carried its flag to every clime, and defended it with forts and garrisons; American civilization will imprint its flag upon the hearts of all who love freedom."

"By their fruits shall ye know them."—Matthew, 7:20.

As Governor Roosevelt's candidacy for the Vice-Presidency has at least delayed his reported plans, we would call attention to an Associated Press dispatch, dated Manila, January 2, 1900, showing a much better model for a "colonial system" than Mr. Berger proposes:

"A naval officer who has arrived from Guam brings a proclamation issued by Captain Leary, Naval Governor of that island, decreeing the absolute prohibition and total abolition of slavery or peonage, the order taking effect February 22.

"Captain Leary also deported all the Spanish priests, for reasons which were sufficient to him."

The following dispatch shows what he thought of slavery and the American Constitution in our "colonies," and might suggest a good precedent for the Sulus and the rest of the Philippine Archipelago:

"Washington, March 17 (1900).—The following proclamation has been issued by the Governor of Guam to the inhabitants of the island:

"'In issuing this decree the government desires and earnestly invokes Divine blessing and guidance in its official action and in the daily pursuits and occupations of the citizens of Guam.

"'By the cession of the Isle of Guam to the United States of America all of the authority, power and responsibilities of sovereignty were transferred to this government, and in transforming and organizing the new political power the surest and speediest route to success, prosperity and happiness for the inhabitants of this island is by benevolent assimilation to the fundamental principles that constitute the basis of free American government.

"'Honest labor, with just compensation, dignified by faithful consideration of the mutual interests and welfare of all concerned, should insure prosperity to this community, whereas the existing labor degrading system of human bondage and unjust, indefinite servitude or peonage permitted during the late Spanish control on this island is, in fact, a system of slavery, and as such is subversive of good government, is an obstacle to progressive civilization, a menace to popular liberty and a violation of the sacred privileges guaranteed by the Constitution of the United States.

"'Now, therefore, by virtue of the authority vested in me by his excellency, the President of the United States, I, Richard P. Leary, Captain, United States Navy, Governor of the Isle of Guam, do hereby announce and publicly proclaim absolute prohibition and total abolition of human slavery or peonage in the Isle of Guam on and after the 22d day of February, A. D. 1900, and all persons are hereby commanded to comply with the requirements of this proclamation.

"'In witness whereof I hereunto set my hand and have caused the seal of the United States Naval Station, Isle of Guam, to be affixed.

"'Done at Agona, Isle of Guam, the 1st day of January, in the year of our Lord 1900, and of the independence of the United States of America the one hundred and twenty-fourth.'

"Governor Leary anticipates no trouble as the result of the proclamation."

The people having become so poor that it was impossible for most of them ever to pay the exorbitant marriage fees demanded by the friars, "over 90 per cent of the adults" were living in concubinage, and to correct this evil the priests were commanded to perform the marriage ceremony free, for all desiring it.

The children of these married couples were all declared legitimate, the parents not marrying being fined as a punishment.

Captain Leary reported to the Secretary of the Navy that "the merry wedding bells were ringing constantly" at that time.

As their religious feasts had been degraded into "appalling exhibitions of vice and degradation in the public streets, where, inflamed with drink, the natives lost all sense of shame and propriety," he ordered that all religious festivals should be celebrated "within the walls of the churches or in private residences."

He prohibited the manufacture, sale or giving away of liquor, under a penalty of $100 fine and imprisonment.

The importation of liquor, except under special government license, was prohibited, but the following is of special import:

[By the Associated Press.]

"Washington, D. C., March 21 (1900).—Lieutenant-Commander Seaton Schroeder, at present Secretary of the Naval Inspection Board, has been selected to succeed Captain Leary as Naval Governor of the Island of Guam. Commander Schroeder had applied for and been promised the governorship of the Island of Tutuila, but the administration of the affairs of Guam is believed to be more desirable."

The following editorial, clipped from a Manila paper of May 3, 1900, by an American soldier, was sent home as information for Chicago friends, and is interesting from the fact that the sender is a Hebrew, with neither Protestant nor Catholic bias, but a genuine love of liberty, which led him to enlist in the war against Spanish oppression, for freedom in Cuba, Porto Rico and the Philippines, as he had hoped.

"Captain Leary, Governor of Guam, is to be relieved, in the ordinary course of events, because he has been there long enough, and because it is not usual to plant any man for a lifetime in any post, except jail. But the friars are jubilant, believing that he is being removed as a sign of official displeasure. The more they assail such a man the more they condemn themselves. Governor Leary found that a large section of the population cohabited without marriage, solely on account of the extortionate fees charged by the friars; so he made all such couples marry, free of cost, and the friars can never forgive him. Anybody who aims such a severe blow at the pecuniary interests of the friars is a villain of the deepest dye. That is why 'Libertas' (the organ of the religious orders in the Philippines) announces his forthcoming departure with exultation, and speaks of his good work with scorn and bitterness. It also speaks of the 'innocent friars' whom he expelled from Guam. Innocent! 'Libertas' calls them innocent! Now, truly, we have here a new and original sort of innocence—a clear definition of the thing 'Libertas' loves and defends. The friars who were expelled from Guam had, under the cloak of religion, robbed native girls of their virginity, and 'Libertas' knows it. Innocent friars! Breeders of bastard babies, in violation of the vows of celibacy and chastity! Pious propagators of prostitution, innocent friars! Snug, self-sanctified seducers of young native girls, innocent friars! Carnal, bestial, lecherous, fornicating friars! How many weeping women besieged the 'Nanshan' when the friars were ordered to go abroad, and what terrible tales they told of their reverend ravishers, these innocent friars!"

To give a correct account of the deportation of these friars, we quote from the following special dispatch to the Chicago Record:

"Washington, D. C., February 11 (1900).—When Captain Leary arrived he issued a proclamation, taking possession of the Island of Guam, and assumed authority in the name of the United States. Under Spanish rule there had been an administrator sent from the Philippine Islands, a tax collector and a commander of the military, but the friars of the Recolletto Order of St. Augustine had actual control of secular as well as religious affairs, and imposed and collected taxes on their own account. After Captain Leary had assumed authority he expelled three Spanish monks because he 'considered their influence and example injurious to the interests of the community.' He describes them as 'drunken, dissolute and shameless, a disgrace to the church and unworthy of the confidence of the people.' He also expelled a number of convicts who had been sent to Guam from Manila by the Spanish authorities, and were also a menace to the peace and good order of the community. Both the monks and the convicts were expelled at the request of the intelligent citizens of Guam, and Captain Leary said that the effect was noticeable immediately.

"There has been a good deal of criticism of this arbitrary act, and protests have been filed with the Navy Department, but the facts seem to have been misunderstood. Four priests of the Augustine order were allowed to remain, and Captain Leary speaks in high terms of them, particularly Padre Jose Palomo, who, he says, is 'a man of extraordinary qualifications, kind, gentle, considerate, a true Christian, and held in great respect by every one on the island.' He says that Padre Palomo has strengthened his influence and has co-operated with the Americans in everything they have done for the improvement of the condition of the people.

"Friar Francisco Resano, the most offensive of the monks who were expelled, attempted to return, but upon

the recommendation of Father Palomo he was not permitted to do so, because his immoral life and dissolute habits were a pernicious example to the people."

Thus it is seen that the good people of the Island of Guam were allowed "the free exercise of religion" in rejecting objectionable friars. This "free exercise of religion" should be allowed the Filipinos.

CHAPTER LIV.

THE DECREES OF THE COUNCIL OF TRENT, THE TREATY OF PEACE AND OUR CONSTITUTION, ON THE RETENTION OF THE SPANISH FRIARS.

We call attention of all loyal Roman Catholics to the following evidence of Mr. John Foreman, himself "a loyal Catholic," which was presented, as already quoted, to our Paris Peace Commissioners, and is to be found upon page 446 of Senate Document No. 62, part 2, of the Fifty-fifth Congress:

"The secular clergy—these monks are the regular ordained clergy—claimed, under the conditions of the Council of Trent, that these monks, as missionaries, were not entitled to hold the incumbencies; that, by a Papal bull which settled this matter when it was raised, these monks were allowed to be only missionaries, and could only open and establish missions, but that when these missions became parishes, and when the people around them adopted the Catholic faith, they should then retire from these parishes and the incumbency should be taken by the secular clergy."

From this evidence it is seen that these friars have been officiating in the Philippines in violation of the laws of the Roman Catholic church, contrary to the canons of old, and in direct disregard of the decree of the Council of Trent and the Papal bull promulgating this decision.

This evidence of Mr. Foreman's is confirmed by Professor Dean C. Worcester, Philippine Commissioner, upon page 342 of his book upon the Philippine Islands, as follows:

"The decisions of the Council of Trent, which prohibited friars holding beneficies, have never been carried out in the Philippines."

Article IX of the treaty of peace between the United States of America and Spain reads (see lines 156 to 163 of pages 9 and 10 of Senate Document No. 62):

"Spanish subjects, natives of the peninsula, residing in the territory over which Spain by the present treaty relinquishes or cedes her sovereignty, may remain in such territory or may remove therefrom, retaining in either event all their rights of property, including the right to sell or dispose of such property or of its proceeds; and they shall have the right to carry on their industry, commerce and professions, being subject in respect thereof to such laws as are applicable to other foreigners."

This is a most iniquitous matter, if it is intended to be an acknowledgment of the fraudulent titles of these Spanish friars to property which belongs by legal or moral right to the people of the Philippines; but it is far worse if it is the fact that it is intended to provide for the protection of these vile impostors in their professions as priests and friars.

Article X of this treaty, reading thus (see lines 175, 176 and 177 of page 10 of Senate Document No. 62, part 1): "The inhabitants of the territories over which Spain relinquishes or cedes her sovereignty shall be secured in the free exercise of their religion," should certainly protect the people from the imposition of such objectionable priests.

The Constitution of the United States declares: "Con-

gress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."

Therefore both the Constitution and this treaty of peace guarantee to the Filipinos "the free exercise of religion."

If it is claimed that this Constitution does not cover Cuba, Porto Rico and the Philippines, it cannot be denied that it does cover our President, Congress and Judiciary.

To force back upon the Filipinos these friars, to whom they so strenuously object, whether justly or not, would be undeniably a gross violation of their religious liberty. Therefore if this treaty of peace provided for the reinstatement of these hated friars in these Filipino parishes, this treaty is in contravention of the Constitution, in this particular, and in so far is null and void; for if Congress, our only national law-making power, cannot enact any law "prohibiting the free exercise of religion," surely the President and Senate, being empowered to make no laws whatever, cannot enact such a law, by treaty or otherwise.

While this treaty of peace provides for the freedom of the Spanish friars, it also guarantees "the free exercise of their religion" to the Filipinos.

Consequently our government is bound, both by our Constitution and this treaty compact, as well as by the immutable moral law, to protect the Filipino parishioners from the imposition upon them of these Spanish friars to whom they object so strenuously, thus seeing that they are "secured in the free exercise of their religion," in accordance with the First Amendment to the Constitution of the United States of America and the tenth article of this treaty of peace between the United States and Spain.

Any administration refusing, faltering or failing to do

its duty in this regard, at any time, in any way, or anywhere, the people should rebuke, repudiate and replace as promptly as possible.

In this connection we call attention of the President, Congress and officials of the United States to the following words of our martyr President, Abraham Lincoln:

"It was in the oath I took, that I would, to the best of my ability, preserve, protect and defend the Constitution of the United States. * * * Nor was it my view that I might take an oath to get power, and break the oath in using that power. * * * I did understand * * * that my oath imposed upon me the duty of preserving, to the best of my ability, by every indispensable means, that government, that nation, of which the Constitution was the organic law."

The tenth article of the Sulu treaty, permitting actual slavery among the Sulus, is a violation of the Thirteenth Amendment of the Constitution, which reads:

"Neither slavery nor involuntary servitude, except as a punishment for crime, whereof the party shall have been duly convicted, shall exist within the United States or any place subject to their jurisdiction."

After providing, in article VI, for the release of all prisoners held by Spain in connection with the insurrections in Cuba and the Philippines and the war with the United States, the treaty of peace continues as follows:

"Reciprocally, the United States will release all persons made prisoners of war by the American forces, and will undertake to obtain the release of all Spanish prisoners in the hands of the insurgents in Cuba and the Philippines."

(Lines 98, 99, 100 and 101, on page 8 of Senate Document No. 62), thus stipulating for the freeing of the

friars. It goes still further in article VIII. After referring to the relinquishment of property belonging to the Crown of Spain, it adds:

"And it is hereby declared that the relinquishment, or cession, as the case may be, to which the preceding paragraph refers, cannot in any respect impair the property or rights which by law belong to the peaceful possession of property of all kinds, of provinces, municipalities, public or private establishments, ecclesiastical or civic bodies, or any other associations having legal capacity to acquire and possess property in the aforesaid territories renounced or ceded" (lines 126, 127, 128, 129, 130, 131, 132 and 133, on page 9 of same document), thus agreeing to the retention by the friars, as "ecclesiastical or civic bodies," of their vast stolen estates, amounting in value to hundreds of millions of dollars.

The return of these lands to the people of the islands being one of the most important reforms advocated by the Filipinos for many years, without the fulfilment of which they had refused to lay down their arms, was also fatal to peace.

But Article IX, permitting the friars to sell or hold this property, and to leave the islands or stay and "carry on their professions," in the following words:

"Spanish subjects, natives of the peninsula, residing in the territory over which Spain by the present treaty relinquishes or cedes her sovereignty, may remain in such territory or may remove therefrom, retaining in either event all their rights of property, including the right to sell or dispose of such property or of its proceeds, and they shall also have the right to carry on their industry, commerce and professions, being subject in respect thereof to such laws as are applicable to other foreigners," (lines 156, 157, 158 and 159, on page 9, and lines 160, 161, 162 and 163, on page 10, of same document), being fatal to the most vital issue at stake, was virtually a dec-

laration of war to those who valued honesty, virtue and honor.

Therefore as soon as this treaty became known to them, and was ratified by Congress, they were compelled to either relinquish, as they thought, all their hopes of liberty, justice and right or resist to the death the fulfilment of its terms, which they were driven by terrible desperation to do.

Thus all that the Filipino Katipunans, or Masons, had suffered and sacrificed and died for was undone at once by us.

The robberies, outrages and oppressions of the friars were indorsed and their reinstatement ordained.

The policy of General Grant with the Republic of Mexico in the '60s has been reversed by President McKinley in the Philippines in the '90s.

To turn to Catholic testimony again, we quote further from "A Sketch of Catholicity in the Philippines," in the Catholic World of August, 1898, as follows:

"To no population is a church thoroughly agreeable and pleasant unless thoroughly in accord with the national spirit. Hence the unlucky complications incident in 'free Cuba,' where the men who love their country and their honor must storm at sight of their spiritual guides siding against them in the struggle for independence, abandoning them at its successful termination, and boldly bearing back to Spain the movable church property; whatever that may mean, it surely means something for which native money paid, and which native congregations should retain."

It being remembered that many of these Spanish monks are bound by vows of absolute poverty, but have amassed fortunes of hundreds of millions of dollars, every penny of which has been obtained from the Fili-

pino people, the hypocrisy of their present position becomes too apparent to be decently defended.

If "the movable church property," to use the words of The Catholic World, "means something for which native money has paid, and which native congregations should retain," what is to be said about the immovable property which their money and labor have built and paid for, through centuries of suffering?

Have they no right in these churches, wherein their dear ones, with them, have been baptized and married, and from which their dead have been buried for generations?

Have they no right to their own homesteads, whereon they have been born and reared, and their ancestors lived and toiled and died for generations before them?

How could they help but "storm at sight of their spiritual guides siding against them in their struggle for independence," to use the words of The Catholic World still, and why should they not refuse to receive them back when they have robbed them of home and honor and all that makes life worth living or dear?

Why should they not abhor them, and hate and resist a foreign race of another religion, when it seeks to reinstate their mortal foes?

Does not every honest American, Catholic or Protestant, Jew or Gentile, believer or unbeliever, feel as Lord Chatham felt when he said in the British Parliament, during the American Revolution: "If I were an American, as I am an Englishman, and a foreign force were landed on my shores, I would never lay down my arms —never, never, never!" and why should not the native Filipinos, loving their land and liberty and longing for freedom, feel, say and do so, too?

And why should we, whose forefathers fought Great

Britain for the very freedom for which the Filipinos are now fighting us, whose fathers fought for the freedom of the slaves in America, and whose sons and brothers fought for the freedom of Cuba—why should we be fighting in the Philippines against that same freedom and upholding human slavery in the Sulu Sultanate, under the same flag of the free, to-day? Read the following and answer, after thought.

CHAPTER LV.

PARTIOTS WORTHY OF ALL PRAISE.

[By the Associated Press.]

"New York, May 14 (1900).—The Evening Post prints the text of letters between Major J. H. Parker, of the Thirty-ninth Infantry, U. S. A., and General Miguel Malbar, of the Filipino revolutionary army. The correspondence was cabled to Montreal. Major Parker wrote to General Malbar:

"'General, you have gallantly fought, and have had great achievements which will leave a memory in the history of our country and in the minds of our children. But, sir, you have already fulfilled the duty of a soldier, and it is not possible to prevent the American soldiers from carrying out the order of their superiors, and still less to send them away. I will soon give orders to surround you and take you prisoner. I desire nothing but peace and prosperity in this place where I have to reside. I think it is in your power to bring that peace and prosperity. I would rather you would come to your native town as an honorable and honest soldier, who has fulfilled his duty, this being better than to be a prisoner like General Rizal. I will feel myself flattered by the honor of receiving your honorable capitulation, and happy to see you in your own house here at Tanawan or at Santo Tomas. I await respectfully your answer. Yours respectfully, John Parker,

"'Major Thirty-ninth Infantry, Tanawan.'

"To this dispatch General Malbar sent the following reply May 11:

"'I and all the forces under my command are witnesses before the whole world of the valor of the American blood, of the honor and discipline of their army, of the superiority of their artillery, and of the humanity and chivalry of her nation. But the same facts cause us to hope greatly that the American people, deceived by certain Filipinos, who misinformed them that the people like annexation, be acquainted with the fact that for every soldier they lose on the battlefield the Filipinos lose 100, their very power and greatness will compel them to give us the independence which has been announced since the first coming of the powerful fleet of the United States for the honor and glory of the American people. I must also signify to you that till the moment when our scarce bullets shall meet for the last time the overwhelming numbers of those of your powerful army, our shots demand not the death of any American, but the freedom of a people who for 300 years have dragged the chain of slavery.

"'For your kind attention, I am, yours truly,

"'Miguel Malbar.'"

[Correspondence of the Associated Press.]

"Manila, May 15 (1900).—Major H. C. Hale, with three companies of the Forty-fourth Infantry, has become potentate of the island of Bohol by peaceful conquest. Bohol is a third as large as the neighboring island of Panay, but has no armed insurgents. It had, however, a very complete and efficient little republic of its own, which formed a part of the revolutionary government. When the troops landed at the principal town a body of local officials appeared and handed to their new ruler a document which was at first supposed to be an address of welcome.

"The paper set forth that the Senate and Congress of Bohol had held a joint session, hearing that the Americans were coming; that the inhabitants could not offer allegiance to the United States, because that was forbidden by 'Honorable Emilio Aguinaldo, President of

the Filipino Republic, and the lawful head of the state'; that Major Hale should secure first Aguinaldo's permission, then the Boholenos would agree to the occupation. But, the address continued, the islanders were unarmed, and, in view of their poverty, resulting from long blockade, could not be expected to attempt resistance.

"Therefore, the President and Congress of the Republic of Bohol resolved, first, to avoid anything which might be viewed as provocation; second, to allow the commander of the United States military expedition to carry out his orders without interference; third, to carry on the native civil government with the laws which were received from the Filipino Republic, and to do everything necessary in the interests of law and order, peace and harmony.

"Major Hale could do nothing less than meet so conciliatory a spirit half way. He installed the insurgent officials as servants of the United States, with all their paraphernalia of office, but, to their great grief, felt compelled to insist upon the removal from the public building of its principal ornament—a big painting of Aguinaldo. He has begun many public improvements, started schools and new roads, but the Boholenos remain true to their first love.

"They keep the Filipino flag flying in all the villages, and only lower it when a company of American soldiers comes along. Then they hasten to swing out the stars and stripes as an evidence of good faith."

Only a heart too hard to have human instincts could read the sequel to this story without grief, as found in the following dispatch:

[By the Associated Press.]

"Washington, D. C., September 3 (1900).—The War Department to-day received the following dispatch from General MacArthur:

"'Manila, September 3.—Adjutant-General, Washington: General Hughes reports outbreak in Bohol. First Lieutenant Lovack, Forty-fourth Volunteer Infantry, reports engagement near Carmen, Bohol. Our loss in

killed, one; wounded, six. Enemy's loss in killed, 120. Have not received further details. MacArthur.'

"Bohol is an island in the southern part of the archipelago, 365 miles from Manila. It lies north of the large island of Mindanao and is not far from Cebu."

The saddest of it all is that this is only one of innumerable instances of the like which blacken the fair fame of America forever, and here is another story which tells her shame, but shows as heroic a soul as ever lived:

"Apolinario Mabini, the Premier of Aguinaldo's Cabinet, who is not only the most able among the leaders of the insurrection, but almost the only one whose honesty has never been questioned, has probably finished his earthly career. His friends believe that he is dying. Mabini remains in an American prison in Manila because he has nowhere else to go. Before the revolution he was a wealthy man, as riches are rated in the Philippines, but all his money was invested in the cause of 'independencia.' Recently General Otis offered to release him from prison in the walled city, where he has been housed comfortably since his arrival in Manila, on condition that he would not take advantage of his liberty to incite trouble.

"'But I have not changed my convictions,' said Mabini.

"The general explained that was not required. Then Mabini said that he was entirely destitute and preferred to remain in prison. Afterward, when his health was plainly failing, General Otis offered him a carriage for a daily drive. Mabini refused it, replying that 'I can not accept favors from the Americans.'

"Mabini is a paralytic, although a young man. The strain of his flight with Aguinaldo from Tarlac was a severe one, and now he can not even rise from his chair without help."

CHAPTER LVI.

THE TREATY OF PEACE AND PROPERTY RIGHTS.

For three centuries the friars had forced their faith upon the Filipinos, and in return had taken nearly all their tangible assets in sight, that were really worth having, always in the nominal interest and name of the church, claiming most of their holdings through either government or missionary grants for missions. To show how convenient such claims are to have on hand, or how easily they can be manufactured for occasion, we quote from a leading man of Washington, D. C., who declared lately:

"I have come into possession of certain facts that show clearly how McKinley is dickering with Leo XIII. Recently they have been translating old treaties made by Pius IX. and Isabella II., to show that most all the new possessions were ceded to the church, and our $20,000,000 has practically been given to Spain as a present and we have no claim to much we paid for."

But to turn again to other testimony, a special dispatch to the Chicago Record, dated "Washington, D. C., October 8, 1898," said:

"The administration intends to announce soon that church property in the Philippines to the estimated value of $20,000,000, has been turned over to Archbishop Chappelle as trustee for the various bishoprics which are to be formed under his administration. The ostensible benefit and apparent enormous advantage of such a disposition of the property to the Catholic church lie in the fact that all of it, before the American occupation of the islands, was vested in the Crown of Spain, and passed with the archipelago into the possession of the United States."

Thus, as can be clearly seen, all so-called church property, being property of the Crown of Spain, passed with Spanish sovereignty into the possession of the United

States, and became the public property of the American government, and as such should be held for the benefit of the people who have paid for it, and not their Spanish oppressors.

The following, from "The New Orient," under date of Manila, January 27, 1900, is interesting in this connection:

"If a large and knotty problem arises over religious differences, and the attention of the State Department is called to the deplorable condition of affairs, America will have to at least temporarily discard her time-honored custom of worshipping according to the dictates of conscience and permitting other people to do the same, except when polygamy or some other minor difference in creed or doctrine is rubbed the wrong way, and interfere here for the welfare of the colonies. The churches themselves, the doctrines and beliefs of the people themselves, need not be touched, not even scrutinized, if need be. That is distinctively none of America's affair. But the string which is attached to the holy edifices can be found, and Uncle Sam, by putting one hand on the string for guidance and the other in his pocket, will feel a magnetic influence pass along the string. By following the direction indicated by the magnetism, he will eventually come to the person or persons holding the string. By keeping his hand in his pocket while the conversation and parleying are being carried on, Uncle Sam will have enough money left to buy all the titles to the church properties. Just make an investment in the material, and provide some means for the people to re-obtain their churches by easy payments or provide for the disposition of the property in any other manner agreeable, and the population will rejoice and the people holding the titles will be appeased. In a word, let all church property become government property by purchase and the Philippines will not have a church problem."

We feel forced, in a spirit of fairness, to ask why the United States should have paid that $20,000,000 to Spain

for all her possessions in the Philippines, if she has to buy them over again from the friars now?

Also, why the people, whose money has already paid every penny that ever went into that property, should have to pay for it again, to the "holy" friars, who are bound by "vows of poverty," but live like "lords of creation"?

Possibly the quick witted colored sergeant of the United States regulars in the Philippines answered these questions when asked: "Well, nig, what are you going to do here?" when he replied: "We're going to take up the white man's burden, I suppose!"

A dispatch in the Baltimore Sun of December 26, 1899, coming from the head center of the Roman church in America, is herewith given, as well worthy of note for all interested:

"One of the strongest elements of disquiet is the relations which the friars sustain to the entire social and economic system. It has been talked of in administration circles for some time that the property clause in Article VIII of the peace treaty is much more comprehensive and sweeping in its terms than it should have been. As a matter of fact, it is confidentially admitted that our commissioners were outwitted in the latitude of this provision, not having any idea of the broad scope of what they put their signatures to. It has transpired just now that in his interviews with Archbishop Chappelle, before the departure of the latter for Manila, the President made this the subject of earnest discussion, and is hopeful the Archbishop may be of assistance in straightening it out. It is not so much by any means church property, properly distinguished, which is involved, but property held by churchmen.

"It is said on competent authority that more than three-fourths of the best land in Luzon is held by the friars. In all the cities and towns much of the valuable business and residence property is also in their hands.

These possessions constitute the aggregate of three centuries of spoliation on one pretext or another by the Spanish Crown and the Spanish Governor-General. Almost all if not every one of the uprisings against Spanish authority in these many years have been inspired by resentment against this injustice. When the United States succeeded Spain in the sovereignty of the islands, the natives thought they would recover what belonged to them. They were annoyed and indignant on discovering that the United States, without a word, had agreed to perpetuate what they could not help regarding as a most grievous wrong.

"One of the army officers, who was stationed for a long time at Iloilo, says the better class of the natives there are as well educated as the better class in the United States. Most of them speak English as well as Spanish, are good business or professional men, as the case may be, and quite competent to discuss their public affairs intelligently and forcibly with anyone. He talked freely with them. The majority thought they should be granted independence, but all of them expressed no objection, but rather a willingness, for a protectorate. Not one, he said, however, but constantly recurred to the vast possessions of the friars, and insisted no contentment, no peace, could come if the people were not to get back what belonged to them. The complaint is not lessened by the fact that all these immense holdings of the friars are exempt from taxation. What this officer learned as to native sentiment is not unknown in official circles in Washington, and the absolute necessity of giving some consideration to the mitigation of the evil is thoroughly appreciated.

"A very high army officer, and one close to the President, remarked it was most unfortunate such a clause crept into the peace treaty, but there it was. It had to be dealt with, and it was one of, if not the most, troublesome question connected with the affairs of the islands. As said before, good results are expected from the mission of Archbishop Chappelle. It is not improbable the offices of the Vatican may, in certain contingencies,

prove of use in effecting an understanding acceptable to both sides."

In this connection it is of particular interest and importance to recall the following words of Archbishop Chappelle, as sent out by the Associated Press dispatches, showing how he feels in regard to the freedom of the friars in the Philippines, and the retention by them of their stolen estates:

[By the Associated Press.]

"Washington, D. C., October 23.—Archbishop Chappelle of New Orleans, Apostolic Delegate to Cuba, Porto Rico and the Philippines, to-day gave out the following statement:

" 'In answer to General Funston's statement made in an address to the students of Stanford University, that "if Congress would drive out the friars and confiscate every inch of church property in the Philippine Islands, the bottom would drop out of the insurrection within one week; the inhabitants of Luzon are completely under the church" I deem it proper to make the following public statement:

" 'Knowing what I do from most reliable authority of General Funston's broad-mindedness and sense of fairness, I do not believe that he has been quoted correctly. He may have stated that the insurgents demand this as a condition of peace; but that he gave them as his own sentiments I cannot credit. From my own experience I know how easily it is to be misquoted. All I can say is, if General Funston did make this statement, he manifested a dense ignorance of the work done by the religious orders in this archipelago.

" 'He is quoted as saying: "The inhabitants of Luzon are completely under the church." Now, I would ask, how can this be possible when every priest (with the exception of a few natives) in the island of Luzon, outside of the walled city of Manila, is a prisoner of the insurgents? For the last eighteen months this state of affairs has existed, and during all this period more than 350

friars have been undergoing unheard-of torture in insurgent dungeons. This being a fact, it is hard for me to see how the islands can be "under the friars." It looks to me as though just the opposite were the case.

" 'As to the confiscation of the estates, you might as well talk of confiscating the estates of the Vanderbilts, the Astors and other millionaires whose estates have in the course of years grown so wonderfully. There would be just as much right and justice in one case as in the other. The estates of the religious orders have been acquired in the usual way by purchase.

" 'In a short time I will start for the Philippines and I will personally investigate all charges made against religious orders, titles of property, etc. Until I have completed my work I would ask the good people of the United States not to be too ready to swallow as facts the opinions of gentlemen whose previous training and lack of opportunities to get at the real facts do not warrant their statements concerning the Catholic ministers of religion.

" 'One word now on another subject. It seems that it is said that the object of my visit to the White House on Saturday was to protest against the looting and desecrating of the churches in the Philippines. This was not the case. As to the looting and desecrating of these churches, I am informed by a person whose word I cannot doubt that this looting was not done by our American soldiers, but by the insurgents and the Chinese.

" 'P. L. Chappelle,
" 'Archbishop of New Orleans.' "

The absurdity of sending a man to settle the question of these titles in the Philippines who announces before he investigates that they are all right is too apparent.

When he says "As to the confiscation of the estates, you might as well talk of confiscating the estates of the Vanderbilts, the Astors and other millionaires," he fails to state the fact that they have already been confiscated

for the benefit of the friars, and should be restored to the people.

[Special Dispatch to the Chicago Record from a Staff Correspondent.]

"Old Point Comfort, Va., April 22 (1900).—One of the first and perhaps the most important duties of the commission upon taking charge of affairs in the Philippine Islands will be to appoint a court to determine titles to real estate, of which more than half the occupied area of the archipelago is in dispute, including vast tracts of improved agricultural land and the most valuable improved property in the city of Manila. This is the most perplexing and important problem before the commission. Under Article VIII of the treaty of Paris, Spain cedes all public property in the Philippines to the United States, and 'it is hereby declared that the cession stipulated shall in no way affect the property rights accorded by custom or law to the peaceful holders of goods of any sort in the provinces, cities, public or private establishments, civil or ecclesiastical corporations or any other collectivity which has any legal right to acquire goods or rights in the ceded or abandoned territory; and the same applies to the rights and properties of individuals of any nationality whatsoever.'

"It is claimed that this clumsy paragraph was inserted in the treaty at the instigation of the monastic brotherhoods for the purpose of protecting them in the possession of public property to which they have no title, but which they have occupied by permission of the civil authorities. The monastic orders own or occupy more than one-half of the productive territory in the Philippine Islands and collect the rentals upon almost an equal proportion of city real estate, which formerly belonged to the government and from which the friars have never obtained titles.

"The revenues from their plantations and the city real estate referred to have been applied by the monks to the support of churches, schools, hospitals and other philanthropic institutions under the care of their particu-

lar order, both in Spain and in the Philippine Islands, and the monks were originally permitted to occupy these lands with the understanding that the earnings were to be used for such purposes. The instructions of the commission are to determine what portion of the lands and property in question actually belong to the religious orders by purchase or pre-emption at an early date, and to that they will be given a clear title and undisputed possession; but all property that has been merely occupied by them without the passing of a title will be declared public property and the revenues will be collected for the benefit of the government instead of for the church. Before the occupation of the Philippines by the United States army a considerable amount of this property was conveyed by the Civil Governor to the Archbishop or to the priors of the several religious orders. Those transfers will not be recognized because it is so evident that they were made in order to deprive the United States of its rightful possessions."

Other transfers, fully as fraudulent on their face, were made as publicly reported.

On January 1, 1900, the Chicago Record published the following in a special cable from Manila:

"The great problem in the Philippines, after the insurrection shall have been suppressed, will be the question of land ownership. The immense districts now held by the church (meaning religious orders) are already being transferred to English syndicates, under the belief that possession may be secured under the control of private and secular corporations. One order has transferred to an English syndicate six tracts in Bulacan, Batangas, Batacan, Cavité and Morong provinces for a consideration of $3,000,000. Another large district near Pasig was recently sold to Warner Burns for $385,000.

"When the surveyors attempted to determine the limits of the tract the natives occupying the land violently protested. They hesitated to appeal to the Supreme Court because the Chief Justice for many years was the Archbishop's chief legal adviser. General uncertainty prevails

as to the validity of the titles to church property in the country districts, and this matter will be a source of great dissatisfaction among the people of the Philippines unless a commission of examiners speedily determines the rightful owners of the districts now held by the orders of the church.

"General Funston in an interview yesterday said: 'Regarding the military outlook, I am very hopeful of an early end of fighting. The big problem henceforth will be the church ownership of land. I think a judicial commission, from whose decision there should be no appeal, should be appointed definitely to determine the legality of the church's title to the land it occupies. The commissioners should go into the history of these titles. They should examine all deeds to all property. It might require years to make such an inquisition, but an equitable adjustment of titles now will remove forever a source of trouble and discontent. New American deeds should be given in every case. In the last ten years there have been many cases of confiscation of lands.

" 'I think Catholics at home make a great mistake in thinking that attacks on some of the Spanish priests here are attacks on the Catholic church. They come—these Spanish priests—under an entirely different category. I belong to the Presbyterian church, and I am sure I never would defend some of these orders if they were Presbyterian. Many of the more liberal friars are anxious to return to the provincial towns under the protection of the Americans. The natives in Luzon probably will oppose them in this, but reports from Mindanao indicate that the natives wish their former friars to return and re-establish their churches.'

"John T. McCutcheon.

The New York Telegram of January 7, 1900, published a dispatch from Paris, dated January 6, from which we quote:

"Your correspondent has had a long interview on the Philippine situation with a prominent Philippine resident in Paris. He said: 'I believe if President McKinley

were to announce that any claims the Spanish clergy have to property in Luzon must be settled by due process of law, either in American or Filipino courts, it would mean a tremendous blow for Aguinaldo. I am confident if such were done, more than 60 per cent of Aguinaldo's followers would desert him, and among them would be the most of the influential men in Luzon. For Spanish courts have already decided that the property really belongs to the people."

Had President McKinley and his advisers acted from the first in accordance with the dictates either of honor, honesty or decency in their dealings with the Filipinos, we would have had no war with them, in behalf of the hated friars; but Admiral Dewey told the truth plainly when he wrote to Senator Lodge that they only "used" the Filipinos as friends, to abuse them as foes.

They led them to fight "our common enemy" under the belief that they were to be free, only to betray them by bartering away both their land and liberty.

No greater disgrace ever befell any nation than this which our mercenary American Seizers have brought upon us in aping the Caesars of Rome.

But for their fatal policy of blood, blunder and brutality our flag would have been welcomed to wave forever in loyal friendship over Cuba, Porto Rico and the Philippines, and instead of having to fight for a foothold there, the millions of liberty-loving hearts in those lands would have upheld our banner and our honor there, as their own. Our "rulers" were warned and well advised, but would not listen.

CHAPTER LVII.

OFFICIAL WARNINGS—PAST AND PRESENT PRECEDENTS.

Upon page 338 of Senate Document No. 62 of the Fifty-fifth Congress is a letter from Mr. Wildman to Mr. Moore of the State Department, dated Hongkong, July 18, 1898, containing these words:

"In conclusion, I wish to put myself on record as stating that the insurgent government of the Philippine Islands cannot be dealt with as though they were North American Indians, willing to be removed from one reservation to another, at the whim of their masters.* * *

"Rounsevelle Wildman,
"Consul-General."

John Barrett, ex-Minister to Siam, who was with Consuls Wildman and Williams when Aguinaldo started for the Philippines, and watched events on the ground, said in January, 1899:

"May I go humbly on record as declaring that it would be far better for the United States to treat this leader and his people with caution and consideration, eventually obtaining the end to be desired without serious loss of life and great expense, than to peremptorily demand his absolute surrender, be forced into a most unhappy conflict, which would, from its guerrilla nature, mean the loss of hundreds of good lives, the expenditure of large sums of money, and, saddest and worst of all, the development of a feeling of hatred and revenge toward Americans, among eight millions of subject natives, which the kind treatment of a hundred years cannot remove?"

Oscar F. Williams, Consul to Manila, wrote on January 18, 1899, arguing that we owed Aguinaldo and his Filipino forces for services rendered in the field, and ought to pay them and not betray them for their sacrifices and sufferings, and he said:

"If the United States were to take over the Spanish East Indies to-day, a ledger might show them to be worth a hundred millions of gold more than they would have been had not the dictatorial command of Aguinaldo withheld the torch of the Filipinos who were determined to burn all Spanish and Roman Catholic property. * * * I wrote Washington, 'Not one cent for bribery, but honest gold for honest debt,' and I believe our great nation will honor my position. We argue that patriotism is a sentiment of noble minds. All well. Now let us remember that during the last eighteen months the number of Filipinos who have voluntarily filled patriot graves is greater than the number of Americans now on the Philippine Islands. To be blind is cruel; to be unjust is to stain our nation. I believe the application of the 'Golden Rule' will effect all by diplomacy, which otherwise will cost thousands of lives and millions more of gold."

But "there are none so blind as those who will not see," so "the blind led the blind and both fell into the ditch" by leaving the "path of plain duty" for the bloody trail of tyranny. For allowing their leaders to disregard the Decalogue, "Thou shalt not kill, Thou shalt not steal, Thou shalt not covet," and to break the Golden Rule of Christ, "Whatsoever ye would that men should do to you, do ye even so to them," and to trample upon the sacred principles of our Republic, as announced in that Golden Rule of politics, the Declaration of Independence, the people have been doomed to pay the penalty in the blood of brothers, sons and kinsmen by the thousands, and, what is not worthy of notice in comparison, money by the millions.

We will leave it to those worshippers of gold and silver who caused it to count the cost in dollars and cents, while we call your attention to the following figures from official records:

When General Lawton and Major Logan fell the

country was cut to the heart, but the report of the Secretary of War shows that 1,853 other brave Americans died fighting in the Philippines, and 1,964 were wounded there, from July 1, 1898, to May 24, 1900, while it has been claimed that for every American that falls one hundred Filipinos are placed hors de combat.

Every death in this conflict is a murder, by the bloody hand of greed, and brands our nation with the mark of Cain, calling for future vengeance, which, God being just, will surely come.

But all these deaths and dollars are as nothing compared to the destruction of hopes and homes and untold agony of human hearts consequent upon this betrayal of innocent blood, by traitors to the truth, their country, and the sacred cause of human rights.

In August, 1900, the death roll of the American army in the Philippines had footed up 2,394 who died in the service.

No one will ever know how many victims of fever, exposure and suffering drop into untimely graves at home.

If the Filipinos lose one hundred to our one, what an overwhelming weight of guilt rests upon those who made this war of murder!

The following verses explain their own purpose:

DRAPE YOUR BANNERS.

(In memory of the boys in blue who fell bravely fighting Filipino patriots under orders.)

Drape your banners for the dead;
March with slow and measured tread,

Muffled drums and dirge of death,
Heaving hearts and bated breath,

Tears and flowers to deck the graves
Of our nation's noblest braves,

Those who fell for you and me,
Fighting those who would be free!

Dearest, truest, precious dead,
Priceless blood so basely shed,

'Neath "The Banner of the Free,"
Dealing death to Liberty!

God forgive the land that gave
Such a task unto the brave!

God forgive if we forget
To reprove the recreant yet!

God forgive if we should fail
Yet to make such miscreants quail—

Those who stain our banner bright
With this deed, as dark as night!

Would our tears might cleanse the stain,
As we weep above the slain,

That our banner yet might be
But the Banner of the Free!

God in heaven, help, we pray,
Yet to wash this stain away.

May the flag we love the best
Be the emblem of the blest.

May the land we love the most
Be the freeman's proudest boast!

This our prayer as now we spread
Flowers above our hallowed dead—

Help us by Thy grace and might
To maintain the cause of right!

—H. H. Van Meter.

Chicago, May 18, 1899.

The Filipinos were forced to fight for the freedom they had so bravely won, or submit supinely again to the most outrageous wrongs of the friars, whose tyranny and treachery had ruined them and theirs.

Senator Hoar stated in his memorable speech of April 17, 1900, before the Senate, as follows:

"It is understood that the Filipino people purpose to dispossess the religious orders of their vast real estate possession. They are Catholic. But they desire to do what Catholic England did long before the Reformation —prevent the engrossment by the church of vast and valuable lands needed by the people. As I understand it, our treaty binds us to confirm those titles, and that is one of the things which has provoked this people to their desperate resistance." (See page 12 of his speech.)

And upon page 61 Mr. Hoar continues, though, strangely enough, never alluding to much stronger comparisons and more striking instances, illustrating the case in the most Catholic countries on earth, as follows:

"The reforms demanded, and for which they were struggling, are not unlike those set forth in our address to the King, and our address to the people of England in 1774-5. They demanded that the lands held in mortmain by the church should be returned to the townships, or to the people, just as in the early history of England, when she was Catholic, the people passed the statues against mortmain and limited the holding of lands by ecclesiastic authority."

But we do not need to look backward nor across the sea, or go to a Protestant nation, for a precedent, when we have one right at hand now, next door to us; for Mexico, as already stated, though the most Catholic of all America then, as she still seems, passed through the same paroxysms until she expelled the religious orders, overthrowing her hierarchal oppressors, and putting the title to stolen estates and confiscated property back into the possession of the people for public purposes.

To turn to the most Catholic country—France, for precedent, we find the following right at the present time,

in three special dispatches, the first from the Chicago Evening Post of December 4, 1899:

"New York, December 4 (1899).—The Paris correspondent of the Tribune writes: Popular reaction against the ecclesiastical propaganda attacks upon the republic has already been aroused. The police raid made upon the premises of the Assumptionist Fathers by order of M. Waldeck-Rousseau is emphatically indorsed by the Republican press throughout the country and is hailed with enthusiasm by the entire Voltairian element in France. The Cabinet has signified its intention of prosecuting the Assumptionists and other religious congregations as members of illegal associations. The domiciliary visits made at the Assumptionist establishments in Paris and the provinces, including the editors, compositors and printing-rooms of the Croix, the clerical newspaper which took a leading part in the Dreyfus prosecution, are likely to be followed by similar measures against other Roman Catholic associations.

"'The Assumptionists, or, to give them their full title, "The Augustin Fathers of the Assumption," were dispersed by the Gambetta and Ferry laws in 1880. This militant community has since gradually regained possession of its former convents and property, and, under the guise of religious propaganda and works of charity, has for several years carried on a political campaign against Republican institutions. The Croix feigns to accept the Pontifical directions to adhere to the existing regime, but in reality the republic has no more bitter nor more dangerous enemy.

"'Sincere and broad-minded Catholics like the late Count Montalambert, like Etinne Lamy and like M. Cornely are denounced in the Croix as if they were heathens. The Croix also strives to put down the idea of "rallying" to the republic, which was commended by Leo XIII in his encyclical to the French bishops.'"

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"Rome, February 15.—The latest rumor in Vatican circles regarding the tension between the French

government and the administration of the Holy See, growing out of the condemnation of the Assumptionist Fathers, has it that M. Waldeck-Rousseau, the French Premier, has addressed to the Pope what, in essence, is an ultimatum.

"It is declared that M. Waldeck-Rousseau has informed his holiness of his intention to crush absolutely the French clergy's opposition to the established government. In this act of discipline he hopes the Vatican will not see fit to interfere, since the contrary course will endanger the concordat and the continuation of the annual contribution of 50,000,000 francs ($10,000,000) voted by the Chamber to the French church."

[By the Associated Press.]

"Paris, March 6 (1900).—The Appeal Court to-day upheld the sentence of dissolution pronounced against the Order of Assumptionist Fathers by the lower court, but granted them relief from the fine of 16 francs each, in accordance with the provisions of the first-offenders law. This concession is of no importance, as the fathers still have to pay the heavy cost of the proceedings."

The Holy Father himself has refused to intercede for them.

The following regarding the final report of Archbishop Chappelle may be fraught with great and grave import, not only for the friars and Filipinos, but for the future of the church in America, as well as in the Philippines, so we call especial and serious attention to it:

[By the Associated Press.]

"Washington, D. C., August 18.—Archbishop Chappelle, the Apostolic Delegate to the Philippines, has written to one of the pastors here that his investigation of church affairs there is about ended and he expects to make his personal report to the Pope early in November. It is not stated, however, whether his views on the retention of ecclesiastical property by the local friars coincide with those of Dr. Nozaleda, Archbishop of

Manila, who is outspoken in their favor. For some time there have been rumors that Dr. Chappelle is strongly in favor of the friars, but nothing definite on the subject will be known until he acquaints Pope Leo with the result of his observations."

It is to be hoped that the Pope will use this report for his own private information only, and not attempt to influence the United States still to reinstate the Spanish friars in the Philippines, for the future, contrary to the canonical law of the church, the decrees of the Council of Trent, and the Papal bull prohibiting their occupation of those parishes, for any further interference in the Philippines might result in more serious troubles even here in America.

The following recent press dispatch, headed, "Ireland's Message from Leo," clipped from The Times-Herald of Chicago, of October 2, 1900, is apropos in this connection:

[By the Associated Press.]

"London, Oct. 1 (1900).—Archbishop Ireland, who has arrived here from Rome on his way to the United States, in an interview to-day is quoted as saying: 'In one of the audiences which he granted me the pope said: 'We are well pleased with the relations of the American government to the church in Cuba and the Philippines. The American government gives proof of good will and exhibits a spirit of justice and respect for the liberty and rights of the church. You will thank, in my name, the President of the Republic for what is being done.'

"'When I repeated to Cardinal Rampolla (the papal secretary of state) my interview with the pope, the Cardinal declared such statements were what he personally believed and knew to be true, and that I was at liberty to repeat them to the American people. Furthermore, Cardinal Rampolla said that, on no less than three different occasions, petitions had been sent to the Vatican in the name of the Filipino leaders, asking that direct official relations be opened between them and the Vatican,

but the Vatican has always refused to listen to such petitions out of consideration for the American government.'"

Viper priests and vampire politicians, versus the people, is the issue!

CHAPTER LVIII.

WHAT WE SHOULD DO.

The following extract from one of Mr. McCutcheon's letters gives the views of one who is well versed by knowledge and experience:

[Special Correspondence of the Chicago Record.]

"Hongkong, May 1.—An English official very high in the government service in Hongkong has been applying the fruits of long years in colonial work to a solution of the Philippine question. In order that the islands may become successful in a business way there are three things which, in his mind, must be brought about.

"These three things are free trade, free admission of Chinese and expulsion of the friars."

Passing by his first and second conditions, we quote what he has to say concerning the third, under our consideration. It seems to confirm all former testimony:

"'The Filipinos, from all I hear, are lazy, for they know that nature provides them nearly enough to live upon whether or not they lift a hand. When they have a little money they rest a while. When you are in a great hurry to get your crops out they have a fiesta or two. Introduce Chinese labor in the plantations and they would be obliged in the interests of self-preservation to abandon their lazy habits and settle down earnestly to work. The Chinese are more intelligent and manageable than the Filipinos, if what I hear of the Filipinos is true.'"

"It is generally believed," I answered, "that a good deal of the Filipinos' indolence came from a dislike to work hard, because the harder he worked and the more he produced the more he had to turn over to the friars who own the land. When a Filipino had gained wealth he at once became the prey of corrupt Spanish officials and friars. Perhaps he found that industry didn't pay him."

"'That brings me to my third condition—the expulsion of the friars. Send them all away. The Filipinos don't want them, and have fought two rebellions to get rid of them. They will always be a menace to your peace over there, and they should go, even on the grounds of military necessity. You will never have a stable peace in the islands if your government insists upon retaining an element toward which the whole people are united in hostility. The friars have not been honest. We in Hongkong and Shanghai know that. Why, when war between Spain and the United States seemed probable, they shipped millions of dollars from the Philippines to this city. After the blockade was raised a great deal more money came over here and to Macao. In Shanghai two or three big blocks of apartment houses were built with money that came over from the Philippines. Up in Macao there are 400 or 500 waiting the chance to get back to the Philippines again, and from what I hear it seems probable that your government intends allowing the friars to return to their parishes. And if they return, in my opinion, you will have the same old trouble over again. They are the chief root of the Philippine trouble, and to remedy a trouble you must get at the root.'"

After their overwhelming defeat before the United States Navy and the united armies of Americans and Filipinos, the secret political-religious friends of these Spanish friars procured for them the full fruits of complete victory at Paris, without striking a blow or paying one penny into the public treasury of these United States.

To free them from the Filipinos and return their stolen possessions to them has already cost the United States the $20,000,000 paid Spain plus scores of millions more, in war expenses, to say nothing of blood and agony untold.

To fulfil the terms of that treaty has cost us our national honor, and to continue them, contrary to the laws of right, might cost us our national life yet. For the Filipinos, in fighting for the principles of civil and religious liberty, and the rights of self-government, are fighting for the vital and foundation principles of republicanism, democracy and liberty, whereas we, in fighting them, are fighting against our own organic principles, institutions and conscience, by subverting which we must inevitably commit national suicide ultimately.

No other nations may be able to annihilate us, but we may work out our own destruction, or salvation.

Shall we seek to follow the path of justice, right and safety, as with Mexico in the '60s, or continue the contrary course in the Philippines?

The enormous cost of "this accursed war" of conquest should not be saddled upon the Filipinos, who were forced into it by the treachery of their allies, to whom they were faithful till brutally betrayed by them, to our "common enemy." It should be borne by those religious orders who have been the cause of all the trouble.

The public lands which they have appropriated should be taken to reimburse the American government in this matter, and private property confiscated for them should be restored to its rightful owners, after a rigid investigation, establishing titles.

The church property should accrue for the benefit of the people who have paid for it, and not return to their persecutors.

Washington, our first President, asked a question which we put to our present President.

After speaking in his farewell address of the dangers and allurements of foreign conquests, alliances and complications, he said:

"Our detached and distant situation invites and enables us to pursue a different course. * * * Why forego the advantages of so peculiar a situation? Why quit our own, to stand on foreign ground? Why, by interweaving our destiny with that of any part of Europe, entangle our peace and prosperity in the toils of European ambition, rivalship, interest, humor or caprice? It is our true policy to steer clear of permanent alliances with any portion of the foreign world."

We would then ask why, by interweaving our destiny with that of any part of Asia, imperil our peace and prosperity?

Why should we form an alliance either for or against the Empire of Great Britain, the Holy Roman Empire, or even the Mohammedan, polygamous, slave-holding, barbarous Sultanate of Sulu? As Bishop Spalding of the Roman Catholic church said, when addressing the Liberty Meeting in Chicago, on April 30, 1899:

"We are the foremost bearers of the most precious treasure of the races. In the success of the experiment which we are making the hopes of all noble and generous souls for a higher life of mankind are centered. If we fail, the world fails; if we succeed, we shall do more for the good of men than if we conquered all the islands and continents.

"Our mission is to show that popular government on a vast scale is compatible with the best culture, the purest religion, the highest justice and that it can permanently endure."

On May 2, 1899, Rev. Dr. P. S. Henson of the Baptist denomination, in addressing the so-called Loyalist

Meeting in the Auditorium, in Chicago, said, among other things:

"To-day there are those that wave the Declaration of Independence in our faces and tell us that the thing to do is to deliver over those islands of the archipelago in the East to the people who are their rightful masters, for 'all governments derive their just powers from the consent of the governed.' So wrote Thomas Jefferson. Do you remember that the Lord said to Joshua, 'My servant is dead!' And so is Thomas Jefferson. I do not believe that Thomas Jefferson was infallible. I believe that a live President in the year of grace 1899 is just as much of an authority as a President that lived and died a hundred years ago. I am no worshipper of a saint just because he is dead. Let the dead bury the dead. As to that hallowed document that declares that all governments derive their just powers from the consent of the governed, if that is to be literally construed there never was a greater falsehood palmed off by the devil upon a credulous world."

The dear good old doctor did not quote the Declaration aright, for it says distinctly, "Governments are instituted among men," not the government of God, nor that divinely instituted government of the family, "deriving their just powers from the consent of the governed," and no loyal American, no true Republican or Democrat can deny the truth of this fundamental principle of freedom.

The following from the Chicago Record of October 12, 1899, reporting the closing exercises of the great peace jubilee shows, how the true heart of America beats with the Declaration:

"People streamed out of Central Music Hall from the patriotic mass-meeting held there last night—the last meeting of the great autumn festival—a few minutes before the lights in the court of honor went out for the last time.

"The crowd which had filled the house from stage to gallery was filled with patriotic sentiment, which it expressed at every opportunity, but it was not until Rev. George C. Lorimer, of Boston, had said: 'I'm not going to say a word about the Philippine question, but if I had to choose between the Declaration of Independence or the Philippine islands, I'd choose the Declaration,' that tumult broke forth.

"At those words applause swept over the house in wave after wave, rising and falling like the ebb and flow of the tide, while above the sound of handclapping and rapping with canes arose bravos and huzzas. As the cheering finally died away a man in the back of the hall cried out: 'Take 'em both!' "

That man must have been an American, for we would "take them both," and all the world besides, but there is only one way to do that, and that is by being true to the principles of our Declaration.

Then we can win and hold them, with their "consent," but not otherwise!

Abraham Lincoln declared in Independence Hall, en route for Washington, in 1861, with the clouds of the great civil war hanging dark overhead, and rumbling with ominous roar over the nation, now so gloriously reunited, thanks to God:

"I never had a feeling politically that did not spring from the sentiments embodied in the Declaration of Independence. * * * Now, my friends, can this country be saved upon this basis? If it can, I shall consider myself one of the happiest men in the world if I can help to save it. If it cannot be saved upon that principle it will be truly awful. But if this country cannot be saved without giving up that principle, I was about to say, I would rather be assassinated on this spot than surrender it"

Dear old heroic soul, he did both, for human freedom!

At the opening of the last session of the Republican

National Convention, held on June 21, 1900, in Philadelphia, to nominate William McKinley and Theodore Roosevelt for President and Vice-President of the United States, Bishop Ryan, of the Roman Catholic church, offered the following prayer as reported by press dispatches:

"Oh, Thou divine Son of God—'the figure of His substance and the splendor of His glory'—the light of light who illumines every man who cometh into this world, we lift up our hearts and voices to Thee who as we speak sittest at the right hand of the Father, to Thee, Jesus Christ, and pray Thee to bless this great assembly, this nation and its ruler.

"Oh, send down wisdom that sitteth by Thy throne that shall illumine the intellects and purify the hearts of Thy servants, and suggest such principles and action as may best conduce to the permanent welfare of Thy people. May our rulers rise above consideration of personal or party interests and realize the awful importance of their postition as ministers of Thy power, O King of Kings!

"Unify all these varied elements, that they may hear, and hearing obey, the one voice of authority which is but the echo of Thy own divine voice. And, oh, Spirit of Love, let this be a union not only of obedience but of affection. And if in the past any injustice has been done to any class let reparation be made! Let the children of those whose fathers were once enslaved be never made to feel inferiority, and let the children of the forest, whose ancestors owned the glorious mountains and rivers and rich plains and laughing valleys of this fair land, let them be loved by the great heart of the nation. And we ask of Thee, oh, Spirit of Love and Unity, to banish far from this land all religious bigotry. Bless, oh, Triune God, the glorious young country. Make us truly loyal to Thee, truly grateful to Thee, truly obedient to Thee, that walking in the light of intelligence and in the vigor of chastity we may work out our manifest destiny on earth, and may fortunately join the chorus of all nations,

chanting 'Glory be to the Father, and to the Son, and to the Holy Ghost.' Amen."

To this prayer every true American can say, Amen, with this one exception, we believe, that we wish to "hear and obey," not, "the echo of," but the "Divine Voice," of God alone.

This is a difference, however, as divergent as life and death, light and darkness, truth and falsehood, which we trust does not exist in our hearts or in reality.

To God alone can we look for guidance, with wisdom.

"To give the victory to the right, not bloody bullets, but peaceful ballots only are necessary. Thanks to our good old constitution, and organizations under it, these alone are necessary. It only needs that every thinking man should go to the polls and without fear and prejudice vote as he thinks."—Complete Works of Abraham Lincoln, Vol. I., p. 427.

We close with the words of Lincoln, spoken at Peoria, Illinois, on October 16, 1854, fully as fitting to-day as then:

"Our republican robe is soiled and trailed in the dust. Let us repurify it. Let us turn and wash it white in the spirit if not the blood of the Revolution. Let us turn slavery from its claims of 'moral right,' back upon its 'existing legal right,' and its arguments of necessity. Let us return it to the position our fathers gave it, and there let it rest in peace. Let us readopt the Declaration of Independence, and with it the practices and policies which harmonize with it. Let North and South—let all Americans—let all lovers of liberty everywhere join in the great and good work." Pages 203-4 Lincoln's Complete Works.

Liberty, justice and truth, for all alike, weak and strong, rich and poor, high and low, are the God given rights of humanity. Let us be true to them, and loyal to Him, whose rule is right.

THE NEW ISSUE, THE TRUE ISSUE, THE ISSUE THAT WILL NOT DOWN.

A Song for the Anglo-Saxon Race.

By H. H. Van Meter.

Has justice fled?
Must freedom fly
Before the banners of the free?
Why should we tread
On those who die,
For love of land and liberty?

Shall we forget
The grand ideal
That made our fathers truly great?
Or shall it yet
Become the real,
The glory of a matchless state?

Why should our hands
Be red with blood
Of those who struggle to be free?
Why should their lands
Be swept by flood
Of flame and death for you and me?

Is there not room
Still to attain
To grandest glory, greatest good,
And yet not doom
The weak in vain
To strive with wrongs which we've withstood?

Shall we betray
To treacherous greed
The sacred cause of human right?
Or shall we slay
For Christless creed
The true and brave in freedom's fight?

Why should we stain
With gory guilt
The glorious standards of the free,
While thus in vain
Their blood is spilt
Who fall and die for liberty?

Let us be true
To freedom's trust
Bequeathed to us at price untold,

For to be true,
And brave, and just,
Is better far than fame and gold.

For greatest good
Is greatest gain,
And greatest glory at the last.
When understood
All else is vain
To perish in forgotten past.

Great God, forgive
The sin and shame
That shroud the ensigns of the free,
And help us live
For fairer fame
And truer glory yet to be.

Is Justice dead?
Must Freedom die
Beneath the banners of the free?
Ne'er be it said
We thus deny—
Our duty or our destiny!

The following are a few letters of approval and endorsements of his poems entitled, "The New Issue, the True Issue, the Issue That Will Not Down," and "Right Makes Might," which have been received by Mr. Van Meter from the Governors of different States:

STATE OF WEST VIRGINIA, EXECUTIVE CHAMBER,
CHARLESTON.

H. H. Van Meter, Esq.

My Dear Friend: I have carefully read your two poems, entitled respectively "The New Issue, the True Issue, the Issue That Will Not Down," and "Right Makes Might." There can be no question but that the sentiments contained in these two poems are right, from the standpoint of Christianity and good morals. Therefore, every liberty loving citizen cannot do otherwise than endorse them.

Sincerely and truly your friend,
G. W. Atkinson,
(Governor of the State of West Virginia.)

STATE OF MINNESOTA, EXECUTIVE DEPARTMENT, ST. PAUL.

H. H. Van Meter, Chicago, Ill.

Dear Sir: It affords me much pleasure to express to you my approval of the sentiments expressed in the verses which you inclose, and the hope that these sentiments may pervade the whole nation. Yours truly,

John Lind,
(Governor of the State of Minnesota.)

STATE OF WASHINGTON, EXECUTIVE DEPARTMENT, OLYMPIA.

Mr. H. H. Van Meter, Chicago, Ill.

My Dear Sir: I have read your verses and heartily endorse the sentiment contained. Indeed I do not think that any good American could do otherwise. Very respectfully yours,

J. H. Rogers,
(Governor of the State of Washington.)

FROM THE GOVERNOR OF THE STATE OF MONTANA.

Mr. H. H. Van Meter, Chicago, Ill.

Dear Sir: I most cordially and cheerfully endorse the sentiment in your two poems, "The New Issue, True Issue," etc., and "Right Makes Might." Yours truly,

Robt. B. Smith,
(Governor of the State of Montana.)

I most heartily endorse the sentiments expressed in Mr. H. H. Van Meter's poems entitled, "The New Issue, the True Issue, the Issue That Will Not Down," and "Right Makes Might."

H. S. Pingree,
(Governor of the State of Michigan.)
J. F. Johnston,
(Governor of the State of Alabama.)
Reinhold Sadler,
(Governor of the State of Nevada.)
Andrew E. Lee,
(Governor of the State of South Dakota.)

CHAPTER LIX.

RESULTS AND TENDENCIES OF OUR IMPERIALISTIC POLICY.

In his letter of acceptance of September 7, 1900, Mr. McKinley states that certain inviolable rules were laid down for the government of the Philippines, a part of which we quote, as he gives them:—

"That neither slavery nor involuntary servitude shall exist, except as a punishment for crime." But all know, who know anything about these matters, that slavery does exist, in the Philippines, being allowed contrary to our Constitution, under a treaty with the Sultan of Sulu, unconstitutionally enacted. See article X of said treaty of August 20, 1899.

He also adds: "That no law shall be passed abridging the freedom of speech, or the press," while all who are informed of the facts, know that "the freedom of speech, or the press," there, is mere mockery, concerning which we quote incontrovertible authority:

"The Associated Press,
"Chicago, April 27, 1899.

"H. H. VanMeter, Esq.:
"Dear Sir: There is a very strict censorship at Manila.
"Sincerely yours,
"Melville E. Stone,
"General Manager."

On July 30, 1899, Mr. Robert M. Collins, correspondent of the Associated Press, reported to Mr. Stone in part as follows:

"The censorship enforced during the war and before the beginning of it was, according to newspaper men who had worked in Japan, Turkey, Greece, Egypt, and Russia in war time, and in Cuba under the Weyler regime, and during our war, so much more stringent

than any hitherto attempted that we were astonished that the American authorities should countenance it, and were confident that public opinion would be overwhelmingly against it if its methods and purposes became known. * * * But when General Otis came down in the frank admission that it was not intended so much to prevent newspapers from giving information and assistance to the enemy (the legitimate function and in our view the only legitimate one of a censorship), but to keep the knowledge of conditions here from the public at home, and when the censor had repeatedly told us, in ruling out plain statements of undisputed facts, 'My instructions are to let nothing go that can hurt the administration,' we concluded that protest was justifiable. * * *

"The position of the newspaper correspondents here is, as it has been from the beginning, most difficult. Otis had closed to us every possible source of information. * * * Such strict orders against talking to newspaper men have been repeatedly issued that when we go about headquarters the officers avoid us as though we had smallpox, because they are afraid to be seen talking to us. * * *

"Recently I filed what I thought a most inoffensive statement that the business men who had appeared before the commission had advocated the retention of the existing silver system of currency. The censor said: 'I ought not to let that go. That would be a lift for Bryan. My instructions are to shut off everything that could hurt McKinley's administration. That is free silver.'"

On July 17, 1899, the staff correspondents of American newspapers stationed at Manila stated unitedly in public protest:

"The censorship has compelled us to participate in this misrepresentation by excising or altering uncontroverted statements of facts on the plea, as General Otis stated, that 'they would alarm the people at home,' or 'have the people of the United States by the ears.'"

Mr. John F. Bass, correspondent for the New York

Herald and Harper's Weekly, declared, "The censorship is political instead of military."

Thus we see that in spite of Mr. McKinley's specious pretences, a political censorship of press and speech, the most pernicious and perilous instrument of injustice and usurpation, has been established for him in the Philippines.

Mr. McKinley continues, "That no law shall be made respecting an establishment of religion, or prohibiting the full exercise thereof, and that the free exercise and enjoyment of religious profession and worship without discrimination or preference, shall forever be allowed." It is not the laws, but the violation of laws, and the Constitution, of which we complain.

Mr. McKinley quotes the first Philippine Commission's report in part, as follows, referring to the fitness of the Filipinos for self-government:

"Their lack of education and political experience, combined with their racial and linguistic diversities, disqualify them in spite of their mental gifts and domestic virtues, to undertake the task of governing the archipelago at the present time. * * *

"Should our power by any fatality be withdrawn the commission believes that the government of the Philippines would speedily lapse into anarchy, which would excuse, if it did not necessitate, the intervention of other powers and the eventual division of the islands among them. Only through American occupation, therefore, is the idea of a free, self-governing and united Philippine commonwealth at all conceivable. * * *

"Thus the welfare of the Filipinos coincides with the dictates of national honor in forbidding our abandonment of the archipelago."

We would not be ungracious, but the absolute absurdity of their proposition of "a free, self-governing and united Philippine commonwealth," governed by another nation, against its will, and without its consent,

needs no comment, as the terms are too contradictory, and the facts too contrary to each other, to require controversy for refutation.

Theirs are not new thoughts, for they talk as did Talleyrand, and their ideas are almost identical with those of the French "patriots" of 1776 to 1786 who raved against giving up the American colonies, which they claimed France had freed from English greed, and should protect from foreign aggression.

To them M. de Lafayette was a fool, if not a traitor and a knave, and Washington was an adventurous dictator, and a soldier of fortune.

But to let Talleyrand speak for himself and them we quote his own words as they follow, written Nov. 25, 1782, stating frankly before doing so, that the authenticity of this letter is challenged and its authorship claimed by a member of the Chicago (legal) bar:

"* * * But, in addition the interests of humanity required that we take possession and guarantee to the ignorant and disorderly population, so long in a chronic state of rebellion, the blessings of a stable government. They are a widely separated, dissimilar, and discordant community, few of which could govern themselves under any circumstances, and an independent nation composed of such elements is an Utopian dream. If left to themselves they would degenerate to the condition of the aborigines, Illini Indians, but they will doubtless fall a prey to some nation not possessed of the fantastic notions of honor which seem to inspire M. de Vergennes."

In the same "interests of humanity" which Talleyrand advocated, as oppossed to the ideals of Lafayette and Washington, our honorable Commissioners closed their report with the following words, which we believe were written in sincerity, but biased by so-called "patriotism:"

"Our control means to the inhabitants of the Philippines internal peace and order, a guaranty against for-

eign aggression and against the dismemberment of their country, commercial and industrial prosperity and as large a share of the affairs of government as they shall prove fit to take. When peace and prosperity shall have been established throughout the archipelago, when education shall have become general, then, in the language of a leading Filipino, his people will, under our guidance, 'become more American than the Americans themselves.' "

Signed by J. G. Schurman, George Dewey, Charles Denby and Dean O. Worcester.

That grand old patriot of the other type, Dr. Benjamin Franklin, said, in answer to such arguments:—

"To me it seems that neither the obtaining or retaining any trade, how valuable soever, is an object for which men may justly spill each other's blood. That the true and sure means of extending and securing commerce are the goodness and cheapness of commodities, and that the profits of no trade can ever be equal to the expense of compelling it and holding it by fleets and armies."

For those who assert, as did President McKinley of the Filipinos, in his Pittsburg speech:

"They assailed our sovereignty and there will be no useless parley—no pause until the insurrection is suppressed and American authority acknowledge and established," we quote again from the "patriot" Talleyrand:

"But M. Adams reaches the climax of impudence in asserting that the ragged and half-starved guerrillas under Washington, armed with rusty firelocks and pitchforks, except a small nucleus equipped by our liberality, overcame the disciplined forces of England. While it seems to be true that the English (with a view, doubtless, to render our position harder) made some important surrenders to the rebels in the absence of our forces, yet all was due to the intervention of France, and it was an act of treachery to deny her sovereignty."

The Imperial "patriots" of France in 1782, seem to

have had the same sentiments as the American Imperialists of 1900.

So history repeats itself, and humanity swings round the circle till extremes meet just where we would expect the opposites.

For those so-called American "Patriots" who howl about hauling down the flag, and surrendering American sovereignty, we quote again from this same letter of Talleyrand, the French statesmen and "Patriot," who opposed American freedom and independence, as it expresses their sentiments exactly:

"We are making history to-day and it will record the disgraceful policy of the government in completely abandoning French sovereignty in the American colonies, wrested by France from the grasp of England. You will ask why the triumph of our army and navy, and not least of all of our diplomacy, should have such a miserable result.

"First, this M. Adams, who to the manners of a Cossack joins both rugged talents and 'Yankee' shrewdness, appeals to French honor. He claims that M. de Lafayette assured the rebels that his majesty would allow them to establish their independence. * * * He quotes from the Declaration of Independence that governments 'derive their just powers from the consent of the governed.' What madness to pretend to govern with abstract ideas, theoretical generalities, and incomplete notions of equality!" Our so-called American "Patriots" should shout Amen!

These wonderful words of our martyr President, Abraham Lincoln, "Those who deny freedom for others deserve it not themselves, and under a just God cannot long retain it," (page 533, Lincoln's Complete Works,) are a fit warning for us to-day; and the following words, plainly spoken, "I have always thought that all men should be free, but if any should be slaves, it should be

first those who desire it for themselves and secondly those who desire it for others," are, if possible, even more appropriate. Great and grand and good as he was, he told the truth when he said: "What I say is, no man is good enough to govern another man without that man's consent."

But we need not go back to Washington or even to Lincoln for words of warning or wisdom on this question, listening to our President and his cabinet, in the present as well as in the past we hear words worthy of noble men, and nobler policies than they represent today, as adherents of our present administrative policy. Secretary of War Root has said:

"The people of the ceded islands have acquired a moral right to be treated by the United States in accordance with the underlying principles of justice and freedom which we have declared in our Constitution, which are the essential safeguards of every individual against the powers of government, not because those provisions were enacted for them, but because they are essential limitations inherent in the very existence of American government." (See annual report.)

Secretary of State Day wrote in his preface to "Castilian Days," before he became an agent, according to Mr. McKinley, of American "Criminal Aggression:" "There are those who think the Spaniards are not fit for freedom. I believe that no people are fit for anything else."

But, knowing that there are those who will claim with Mr. McKinley, that we mean to make these people all as free as they are fit to be, as soon as they are "fit for freedom," we will quote his words first, with a few from the president of the Philippine Commission, and Mr. Lincoln's answer following.

Referring to Porto Rico the President said: "I recom-

mend that Congress pass a law for the organization of a temporary government, which shall provide for the appointment by the President, subject to confirmation by the Senate, of a governor, and such other officers as the general administration of the island may require. * * * I have not thought it wise to commit the entire government of the island (Porto Rico) to officers selected by the people, because I doubt whether in habits, training and experience they are such as to fit them to exercise at once so large a degree of self-government."—Message of December 5, 1899.

Judge W. R. Taft, President of the second Philippine Commission, wrote in a letter published in "The Manila Freedom" of August 2, 1900, that the Commission had been sent to establish "A government in which the citizens of the islands shall exercise as large a measure of self-government as is consistent with the establishment of law and order. Such a government has been established in Porto Rico. Further than this, the government of the United States will not go." Signed: W. R. Taft, President.

This can be considered as authoritative and final, as far as President McKinley is concerned, surely.

Not only are Lincoln's and McKinley's logical conclusions antagonistic, but they are the very antitheses of each other, as see:

"Those arguments that are made, that the inferior race are to be treated with as much allowance as they are capable of enjoying; that as much is to be done for them as their condition will allow—what are these arguments? They are the arguments that kings have made for the enslaving of the people in all ages of the world. You will find that all the arguments of king-craft were always of this class; they always bestrode the necks of the people—not that they wanted to do it, but because the people were better off for being ridden. * * * Turn it every way you will—whether it come from the mouth of a king as an excuse for enslaving the people of

his country, or from the mouth of men of one race, as a reason for enslaving the men of another race—it is all the same old serpent.—Lincoln's Complete Works. Vol. I. Page 259.

That our readers may trace the trail of the serpent for themselves, we will quote from an address of King George the Third of Great Britain in reply to a protest of the Lord Mayor, Aldermen, and Commons of the city of London against sending troops to America to coerce the colonies in 1776:—

"I deplore with the deepest concern the miseries which a great part of my subjects in North America have brought upon themselves by an unjustifiable resistance to the constitutional authority of this kingdom, and I shall be ready and happy to alleviate those miseries by acts of mercy and clemency whenever that authority is established and the now existing rebellion is at an end."

Mr. McKinley might as well have quoted King George's own words frequently, as far as sentiments, actions or principles are concerned.

"I shall use the authority vested in me by the Constitution and the statutes to uphold the sovereignty of the United States in those distant islands, as in all other places where our flag rightfully floats. I shall put at the disposal of the army and navy all the means which the liberality of Congress and the people have provided to cause this unprovoked and wasteful insurrection to cease. If any orders of mine were required to insure the merciful conduct of military and naval operations they would not be lacking, but every step of the progress of our troops has been marked by a humanity which has surprised even the misguided insurgents. The truest kindness to them will be a swift and effective defeat of their present leader. The hour of victory will be the hour of clemency and reconstruction."—Mr. McKinley's Proclamation, Dec. 5, 1899.

Mr. McKinley's words sound like an echo of King George's in the concluding clause of each, as follows:

King George III: "I shall be ready and happy to alleviate those miseries by acts of mercy and clemency whenever that authority is established and the now existing rebellion is at an end."

President William McKinley: "The hour of victory will be the hour of clemency and reconstruction."

The sentiment is the same, but while King George did and could honestly call the conflict in America a "rebellion," because the colonies of America belonged by charter rights, protection, and all the laws of nations undeniably to the British Empire, Mr. McKinley and the world know that we have no honest claim to the Philippines, and can not truthfully term the people "rebels" or "insurgents" or "insurrectionists." They are more truly patriots than were our forefathers of "1776."

We conclude with the following quotations from Mr. McKinley's letter of acceptance, calling attention to the carefully prepared chart upon the following pages in connection therewith:

"The articles of capitulation of the city of Manila on the 13th of August, 1898, concluded with these words: 'This city, its inhabitants, its churches and religious worship, its educational establishments and its private property of all descriptions, are placed under the special safeguard of the faith and honor of the American army.'

"I believe that this pledge has been faithfully kept. As a high and sacred obligation rests upon the government of the United States to give protection for property and life, civil and religious freedom and wise, firm and unselfish guidance in the paths of peace and prosperity to all the people of the Philippine islands, I charge this commission to labor for the full performance of this obligation, which concerns the honor and conscience of their country, in the firm hope that through all their

labors the inhabitants of the Philippine islands may come to look back with gratitude to the day when God gave victory to American arms at Manila and set their land under the sovereignty and the protection of the people of the United States."

Mr. John Bass, correspondent for the New York Herald and Harper's Weekly, wrote as follows:—

"Taxes are higher in Manila than under Spanish rule, and the inhabitants bitterly complain. Living expenses have doubled. The native police have been discharged and Americans appointed, whose administration is tyrannical and inefficient, because they are ignorant of the language and not familiar with the perpetrators of crime.

"Murders and robberies, old inhabitants say, are more numerous than ever before. Taxes and customs duties are being used to support the army instead of being applied to municipal necessities. This really prolongs the war by keeping the natives irritated, after high-sounding promises of good government."

Mr. McKinley's promises and American performances are about as opposite as it is possible for professions and practices to be.

In his message of April 11, 1898, in which President McKinley referred to a war of intervention in these words: "I speak not of forcible annexation, for that can not be thought of. That by our code of morality would be criminal aggression," he also said: "On this, as on every other trying occasion, safety is to be found in a rigid adherence to principle," but by his utter disregard of principle, and deplorable departure from "the plain path of duty," he has betrayed the Republic according to his own noble words: "Human rights and constitutional privileges must not be forgotten in the race for wealth and commercial supremacy. The government by the people, must be by the people, and not by a few of the people. It must rest upon the free consent of the governed, and of all the governed. Power, it must be remembered, which is secured by oppression, or usurpa-

tion, or by any form of injustice is soon dethroned."—Wm. McKinley at New England dinner in New York City, Aug., 1890.

As it is right to free the Cubans, and the Filipinos are, as Admiral Dewey repeatedly declared, officially, "more capable of self-government than the natives of Cuba," it would be right to free the Filipinos and wrong not to free both. Pages 383-4, Senate Document No. 62, part 2.

Freedom is as sacred to every true hearted man and woman in the Philippines as in Cuba, or America, and justice and honor are equally binding everywhere.

Perverting the war for freedom in Cuba, into this cruel, cowardly war of conquest in the Philippines, was as dastardly a deed as ever disgraced any nation.

The oft-repeated assertion that "the war is over" seems as false as many of the other myths which have mystified the truth in these matters from first to last, according to the following official information from the commanding general himself, noting the loss of 53 soldiers:

"Manila, Sept. 28 (1900).—Adjutant-General, Washington: Sept. 11, Capt. Devereaux Shields, fifty-one men company F, 29th regiment United States volunteer infantry, one hospital corps man, left Santa Cruz, Mariduque, by gunboat Villalobos for Torrijos, intending return overland to Santa Cruz. Have heard nothing since from Shields. Scarcely doubt entire party captured, with many killed, wounded, Shields among latter.

—MacArthur.

(The Associated Press.)

"Manila, Oct. 8 (1900).—Four troops of cavalry and two companies of infantry have recently re-enforced General Young in northern Luzon, where the insurgents are concentrating in the mountains of North and South Ilocos provinces, under the leadership of Aglipay, the excommunicated priest."

Aglipay is a native Roman Catholic priest, who with the native priesthood had cast his lot with the Filipino people in their insurrection against the outrages of the foreign Spanish friars, when they were backed by the Spanish Government, as they now seem to be backed by the American Government.

The present war is a continuation of that conflict, having been forced upon the Filipinos by the provisions of the Treaty of Peace, requiring the release of the friars, their return to the Filipino parishes, and the retention by Religious Orders of vast stolen estates.

The Chicago Record of October 9, 1900, prints portions of a letter from a member of the Thirtieth regiment dated Lucban, Luzon, July 3, 1900, in part as follows, which we quote as at least showing the spirit with which we are safeguarding the Filipino people:

"We are having a hot time over in this country. The 'niggers' are getting gay and would not pay their taxes, so at the point of the gun we made them shut up shop and not open to sell a thing to either natives or soldiers. They made a big kick, but it did them no good; and then what insurgents there were in town wearing 'amigo' (friend) clothes posted up a sign, written in Tagalog, that any one paying taxes to the 'American dogs' would be killed. We expect a scrap in town at any time, but it does not cut any ice with us. We've got lots of ammunition and can make it hot enough for them. Our orders are to kill and shoot every one at sight, men, women or children. Everything goes. At a little scrap we had at Mayjay jay with the 'niggers' there were thirty-nine rebels killed and we did not get a man hit. There is an American out of the 37th, who was a prisoner of the 'niggers,' who was leading them, and some of the 37th's detachment saw him. It will go hard with the traitor if we get him, as it is ordered to shoot him on sight. We take prisoners no more. It is too much trouble to guard them."

The horrors of war still hang like a death pall over this people struggling bravely to be free, but if we are true to our trust of the ages, true Republicans, true Democrats, and true Americans, it will soon cease in a blessed peace, by the bestowal of constitutional liberty, in accordance with republican principles.

Slavery and saloon power, polygamy and prostitution, censorship of press and suppression of free speech, taxation without representation, and arbitrary appointments, instead of freedom of franchise, contrary to our own laws and constitution, and the higher laws of God, are not conducive to the greatest good of the greatest number, nor the very smallest constituency.

But, to be true to the truth, we quote the following news items condensed from Manila Freedom of dates designated, as samples of American "civilization" in the Philippines: (From The New Voice)

"Manila, July 23 (1899).—A gang of drunken soldiers took possession of the San Miguel beer hall on the Escolta. A field fight was soon in progress. The crazed soldiers were smashing furniture and flourishing revolvers when Robert Wallen, a guard of Company I, 20th Infantry, attempted to restore order. Thereupon the drunken soldiers set upon him. One hit him over the head with a chair. Wallen finally fired in self-defense. Instead of hitting any of the rioters, the ball plowed its way through the heart of Corporal McGuire, who was drinking beer at a table, but not actually engaged in the brawl. This saloon is run on canteen principles and sells nothing stronger than beer."

"Manila, July 29 (1899).—Six drunken American soldiers entered the home of a respectable native on Calle Cervantes. They proceeded to terrorize the occupants, broke open trunks and helped themselves to whatever was wanted. They next entered the home of another nearby native, Rufino Sanches, forcing their way at the point of a revolver. After helping themselves to what-

ever they wished, two of the reformers held the struggling husband by force while the others ravished the screaming wife before his eyes. When the aged mother of the woman began to plead for mercy, her pleadings were silenced by one of the soldiers who knocked her down with the butt of his revolver. The little children had fled shrieking from the house and notified the neighbors. When the police arrived, all of the soldiers had fled save one. This one lay on the floor in a drunken slumber. Later three more of the assailants were captured. It is one of the most realistic lessons in "benevolent assimilation" that the natives of this neighborhood have yet had."

"Manila, Sept. 10 (1899).—Corporal Damhoffer and Private Connel, both of Company B, Sixteenth Infantry, started out to civilize the Tondo district. In pursuance of the great work, they robbed a house of a native and ravished three native women. One of the victims was an old lady sixty years of age. These two expansionists were convicted of the crime. A soldier named McBennett of the same company who was implicated in the outrages is not yet disposed of."

These are only three of thousands of incidents almost too indecent to report in public print for promiscuous circulation which show how the city of Manila has been "placed under the special safeguard of the faith and honor of the American army," and this is how, according to Senator Beveridge, we have become "trustee under God of the civilization of the world—to 'hold fast and forever' the Philippine Islands in defiance of our principles and declarations."

On July 24, 1898, (see page 395 of Senate Document No. 62, part 2,) Aguinaldo wrote to General Thomas M. Anderson in part thus:

"* * * It is true that my government has not been acknowledged by any of the foreign powers, but we expected that the great North American nation, which struggled first for its independence, and afterwards for

the abolition of slavery, and is now actually struggling for the independence of Cuba, would look upon it with greater benevolence than any other nation."

But General Otis told the truth when he stated, on page 53 of his official report of August 31, 1899:

"The formerly expressed fear that Spain would return had given way to the statement that it was the intention of the United States to replace her in the odious domination which she had exercised for centuries."

And now that statement has been substantiated by certainty, our domination having already proved far more destructive, disastrous and demoralizing even than the abominable tyranny of Spain, hard as it may be for an American to realize it, and humiliating as it is to acknowledge this.

A false policy has compelled its promoters to defend it by a campaign of falsehood from first to last.

To defeat this policy by refuting their falsehoods, has been and is the sole purpose of this publication.

When the American people know the truth, as they soon will, we firmly believe the American conscience will right the wrong.

The infamy of our occupation of the Philippines can not possibly or properly be printed in full, but we believe enough has been published now to open the eyes of all honest Americans to ascertain the truth of the situation there.

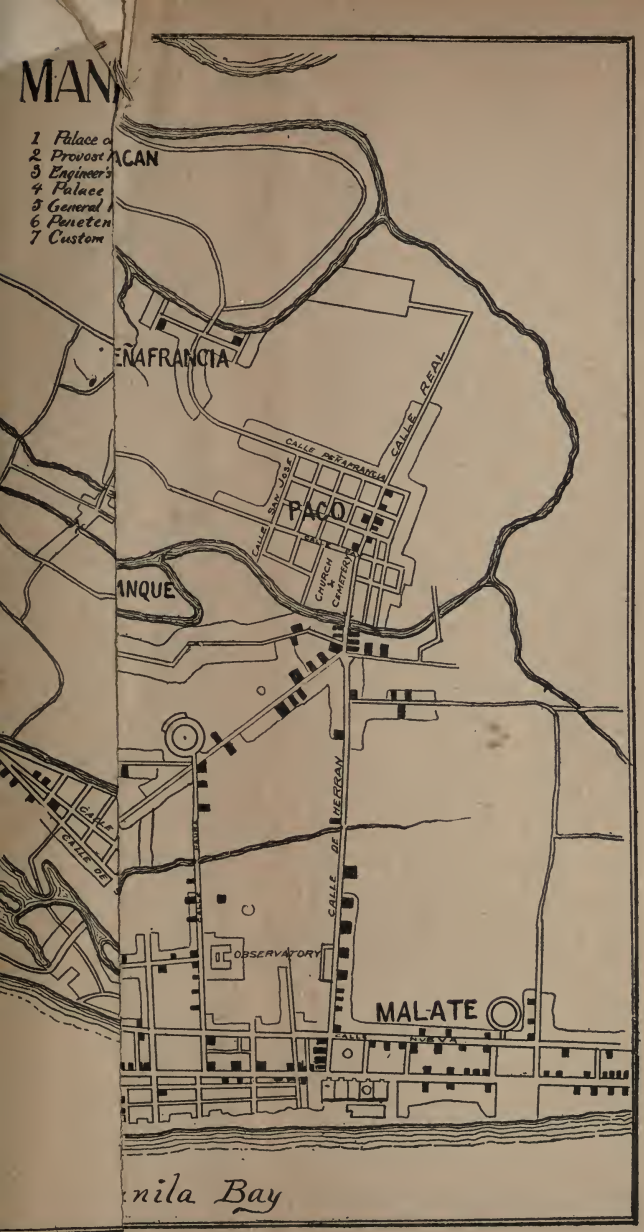
We ask no one to take our words for it, but we beg all to ascertain the truth and act according to conscience and the duty of the day.

To give an illustration of this we append herewith a chart of Manila by Mr. William E. Johnson, the special commissioner of the New Voice, which he prepared upon the spot, showing how "the faith and honor of the Ameri-

can army safeguard the city of Manila," in these matters, "which concern the honor and conscience of our country." The black squares are to show the location of 1,109 licensed liquor saloons or stands, but do not designate the 200 houses of ill fame, or 600 opium dens, licensed as saloons, nor the many army canteens, all under strict military supervision and control. Besides these, there are hundreds of blind pigs, about 25 distilleries, and one full-fledged brewery, which, according to the certificate of its superintendent, has increased its business 500 per cent since the introduction of American "civilization."

These blessings of "benevolent assimilation" abound throughout all "pacified" portions of the Philippines, hundreds of army canteens and American saloons being scattered broadcast, with governmental military brothels,—"which concern the honor and conscience" of our country.

These places all being subject to American military control show further how the Philippines are placed under the special safeguard of the faith and honor of the American Army, for one order from the President, properly enforced, would wipe them out, and do away with this damning disgrace.



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